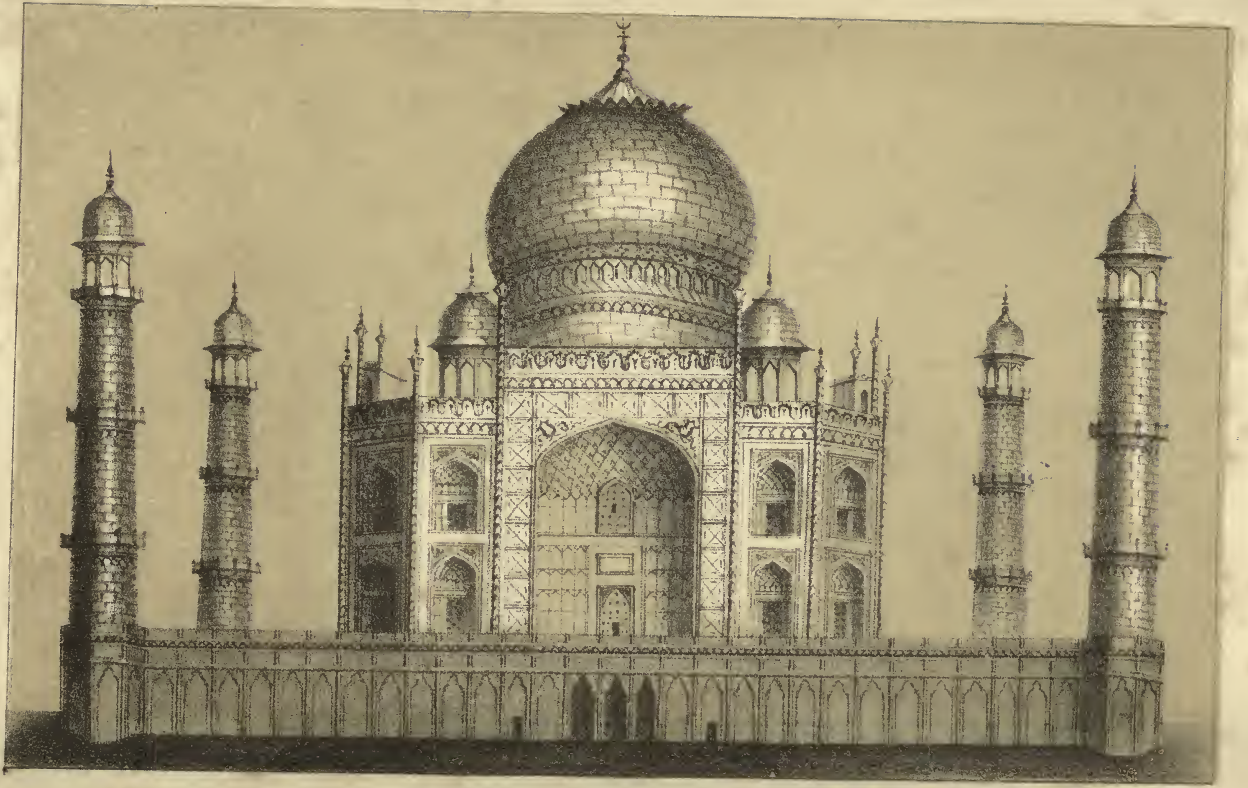

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THE TAJ MAHAL.

Journal of a Tour

IN

CEYLON AND INDIA,

UNDERTAKEN AT THE REQUEST OF THE

BAPTIST MISSIONARY SOCIETY,

IN COMPANY WITH THE

REV. J. LEECHMAN, M. A.,

WITH OBSERVATIONS AND REMARKS,

BY

JOSHUA RUSSELL.

LONDON:

HOULSTON AND STONEMAN, 65, PATERNOSTER ROW.

1852.

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TO

WILLIAM BRODIE GURNEY, Esq.,

AND

SAMUEL MORTON PETO, Esq., M. P.,

THE TREASURERS

OF THE

Baptist Missionary Society,

THIS VOLUME

IS RESPECTFULLY DEDICATED.

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PRELIMINARY NOTICE.

In the month of May, 1850, the Committee of the Baptist Missionary Society passed resolutions requesting the author of this volume, and the Rev. John Leechman, M. A., to visit their stations in Ceylon and India. After consultation with the churches of which they were severally pastors, they consented to go. On their return, they presented their reports to the Committee. It needs scarcely to be said, that the following work is unofficial; being a narrative, such as any traveller might have made, composed from memoranda written at the places visited.

J. R.

Blackheath Hill,
May, 1852.

PREFACE.

Small and of no great promise to the eye was the seed which was planted in the plains of India when Dr. Carey entered the factory at Mudnabatty; but it was the seed of the kingdom of God. It was sown in faith; it germinated amid griefs and fears; its tender blade was fanned with the zephyrs of prayer. Slowly did it grow; adding at intervals to the parent stem a few branching boughs. As it rose higher, strengthened by sunshine and storm, the branches multiplied, and the pleasant foliage of spring appeared. The tree is now vigorous, and putting forth buds of promise innumerable. "Lo! winter is past: the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come."

Such is the aspect of the kingdom of God in India at the present time. Years of difficulty and toil, of manful assault on the citadel of Satan, are beginning to show that, mighty and deeply rooted as are the mythologies and philosophies of Brahma and Budha, the gospel is mightier still. For the first time in the history of India, a history stretching back three thousand years, if not

yet nearer the primeval days of man on the earth, its social institutions, its metaphysical subtilities, its false cosmogonies, and its gross polytheism, are giving way. The civilisation of the West, based on the religion of Christ, is at last destroying the most powerful and the most enduring of ancient forms of society and faith.

Such is the already-attained result of modern missions in India. Missionaries have planted; missionary societies have watered: but God hath given the increase.

To report the present aspect of this interesting field was one of the important objects contemplated by the appointment of our respected brethren, the Reverends J. Russell and J. Leechman, as a deputation from the committee of the Baptist Missionary Society to visit the Society's stations in the East. The charge committed to them has most satisfactorily been fulfilled; and we cannot doubt that the details of their journey, presented in the following pages by Mr. Russell, will be found to interest the friends of the society, and to convey a general and impressive view of the value of the labours of the brethren, whom Christ has honoured by calling them to toil in this land of idols.

The demand for labourers is urgent. Every where the Hindoo mind is in motion. An all-pervading presentiment of the speedy fall of their ancient idol-worship paralyses the advocates and priests of Vishnu and Kali; they flee speechless the missionary's presence. The people have grown contemptuous towards their gods, and incre-

dulous of their power. The fabric of Brahminism is tottering to its fall, *and no hand is stretched out to save it.*

The means of assault too are increasing. The bible is translated into nearly every Indian tongue. Each year witnesses additions to the list of books, forming a Christian homiletic and instructive literature. Our printing-presses give unlimited powers of spreading the healing leaves of the Divine oracles; while the acquisition of the native tongues becomes more general and less difficult to Europeans. But where are the heralds to proclaim the advent of the Lord?

Surely the time is come for the churches of England to arise, and go up in the power of God to take possession of the land.

We cannot but unite in the prayer and earnest hope of our esteemed friend and brother, at whose request these prefatory remarks have been written, that the work he now places before the Christian mind of this country may awaken deeper interest in India's welfare, and stimulate its energies to greater exertion in the cause of our Redeemer and Lord.

EDWARD B. UNDERHILL.

May 28*th*, 1852.

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MISSIONARY TOUR.

CHAPTER I.

THE OVERLAND ROUTE TO CEYLON, AND SOME OF ITS INCIDENTS.

On Sunday, 18th August, 1850, I took leave of my affectionate flock; and the following day started from London with my esteemed friend the Rev. John Leechman, to execute the commission entrusted to us by the Baptist Missionary Society; namely, to visit their stations in Ceylon and India. My sons accompanied me to Southampton. The steam-boat was the "Ripon," Captain Moresby. Tuesday morning we were off. As the wheels began to revolve, the passengers joined the captain in responding to the cheer of departing friends, with a right hearty and hopeful hurrah, though mixed with a little sadness. We found among the passengers, the Chief Justice of Ceylon, two excellent clergymen, a Wesleyan missionary, engineers for the Indian railroad, cadets, and merchants. We landed at Gibraltar, August 26th, and ascended to the summit of the rock, 1450 feet high. Beneath, you see the governor's house and grounds and the picturesque old town,

and around, the Spanish territory, the glorious sea and the African mountains. How oddly do old and modern things associate! In one direction there is a wall built by Charles the Fifth, and in another, the Wesleyan chapel. The narrow streets are thronged with Moors, Spaniards, Jews, and English. Every where the red jackets of the soldiers and the massive fortifications meet your eye. May they long remain as quiet as now! We met with kind attention from the Wesleyan missionaries, who, besides their chapel have several schools. The sinking sun warned us to hurry to our boat: the men put up their sail; the breeze was fresh, the waves sparkling, and as the boat dashed through them, I regretted that it had to take us so short a distance.

The next day the coast of Granada presented fine headlands, and its mountains appeared in distinct view; they are said to be 11,000 or 12,000 feet high, and had large patches of snow near the summits. They brought to mind the Moorish wars and the wonders of the Alhambra. The breeze continued fresh; and the fine deep blue of the sea contrasted with innumerable breakers of exquisite whiteness. On reaching Malta, we had to enter the quarantine harbour, because cholera was there: five died of it the day we arrived. The shadows of the mighty Templars seem to move before you as you gaze upon the thick and lofty walls. May their successors, while equally brave, be also wiser; and amidst the dark and superstitious population around them, spread the doctrines of Christ! The mind glances back to a time anterior to the erection of these vast defences—when probably the Apostle of the Gentiles was thrown by a tempest on this island. Then, all around the Mediterranean, the light of Divine truth was spreading; now, in a religious aspect, its shores are gloomy enough. Then, our own dear native country was barbarous and heathen; now the name

of the Lord is known amongst us, and it is our privilege to send His word to far distant regions.

Thursday, 5th September. We arrived at Alexandria, and were unexpectedly put into quarantine, because a box from Malta had burst open, and the inner leather covering was touched by some of the crew. The passengers, however, had hardly begun to express their surprise, when a countermand arrived, and the unlading was commenced by half-dressed, noisy Arabs. We got into a boat amidst prodigious confusion, and soon set our feet on Africa and Egypt. The coloured skins of the people—from lightest brown to black, the variety of costumes, the long-necked camels, standing or lying down, the sleek donkeys, with heads something like little Arab horses, the impudent rogues of boys attending them, the whiteness of the houses and road, making one intense and universal glare, the flat roofs, and the absence of smoke, all gave novelty and interest to the scene. The city, with respect to position, as every body knows, does honour to the judgment of its mighty founder; but, of course, it must be much fallen in point of appearance from what it was when he gazed upon it. The sea-front is long, irregular, and rather poor, but relieved by the handsome palace of the Pacha. We were driven to the Hôtel de l'Europe. On entering a room to perform my ablutions, I was reminded of some of the discomforts to be henceforth experienced, by the sight of musquito curtains. The gateway of the hotel was surrounded by donkey-boys, who all pressed with vociferous violence on the applicant for a ride; and every now and then the dragoman scattered bipeds and quadrupeds by applying his leathern whip in good earnest to all alike. Two other gentlemen and myself galloped away to Cleopatra's Needle and Pompey's Pillar. Having wondered at them, wondered what they would say if they could speak,

and wondered at our countrymen for putting their names there, Jones, Smith, Button, and such like, we hurried off to the Slave-market, where we were not a little disgusted; and not long afterwards, we found ourselves in a small steamer on the Mahmoudie canal.

I may put together a few remarks on Alexandria, gathered either on going out or returning. With its contiguous villages, it is said to contain 120,000 inhabitants. There is still about it a good deal that reminds you of its Grecian origin. It is resorted to by Europeans, chiefly Greeks and French, in great numbers; there are about 1100 Jews, and some Copts. Many of the houses are large, the bazaars and warehouses well stocked, and new houses being built, so that it is renewing its youth, and likely again to be a great city. It is curious to notice the variety of the races that throng together in the streets; and upon the shops, you see trades announced in Arabic, Greek, Italian, French, and English. On one shop, I read "Franch Bakkerie," intended, I presume, for English; and on the other side of the same, "Boulangerie Francaise." On another, on one side, "Kapheleeon tes elpidos"; on the other, "Caffé della Speranza." You see a lady hidden in full Turkish costume, walking side by side with a Greek girl, in her bright colored vest, and with her open and beautiful countenance; and at night you hear the Greek young men singing with fine voices as they leave the cafés. The Grande Place and the Cafés remind you of cities of the European continent, and the mosques and minarets of Mecca and Medina. I saw several wells which undoubtedly belonged to the old city; explored the busy and curious streets not usually visited by the English; and descended into the Catacombs—fine tombs, where the dust of the great and wealthy once reposed. Those that are open, have long since been rifled of their contents, and some of them

are now washed by the sea. My donkey boy amused me with his odd mixture of English, French, and Arabic. He was loitering behind when I reached a place where two ways presented themselves: "Which is the way?" I cried. "O! donkey savoit," was the response. Soon afterwards he exclaimed "Stop! antique!"; and took me into a small building, where there was a piece of beautiful mosaic pavement. But we must go forward with our canal-boat.

We got on board about six o'clock in the evening; and reached the Nile at Atfeh about two o'clock next morning, where we had to change boats. One of our young men amused himself by crowing, and it was curious to hear the birds on shore set up a general response. As the sun rose upon the fine broad stream, it spread one intense and regular glow over the eastern sky, and was reflected in one uniform rosy hue in the water. One felt strange emotions. Here I am on the Nile, of which I used to read with such wonder when a child; but where are the reeds and the crocodiles? Higher up, no doubt. Well: it is a noble river; but you cannot say much in praise of yonder village, a poor miserable-looking place, with houses like great square boxes of stone or mud jumbled together, and here and there a mosque with its lofty towers. The banks do not appear so fertile as one would expect; the palms were not very numerous; and the cultivation was only in patches: but I suppose it was not the season. As the sun set, we had a distant view of the Pyramids, and indulged in thoughts of Moses and Pharaoh's daughter, and mighty kings of old, and hieroglyphics, and God's wonderful and gracious interposition for His people; and, amidst musings and dosings, arrived at Boulak about twelve o'clock at night. From the windows of the omnibus that took us to Cairo, we could just discern that the road was lined at some parts with dusty grotesque cactuses, ten or twelve

feet high. Before the city-gate, some Egyptian soldiers in their white dress, kept us waiting a little; perhaps to show their importance. Having passed through, we saw gardens with fine trees on our right hand, and on the left, handsome Eastern houses, looking probably better by night than by day.

On reaching the hotel, a spirit of mutiny broke out among some of the passengers, on being told that we were not to remain there more than two or three hours; but as it would not do to be left behind, they were obliged to smother their discontent as well as they could. I enjoyed a purification of the outer man, got a cup of coffee, and laid down on some chairs till the vans arrived. Brethren Leechman and Ripon, our Wesleyan friend, and myself, with three others, were soon seated in one of them. Three of these vans were standing together at the hotel-door, each with four Arab horses; and three others with their four horses each were coming up. A blaze of light was thrown from iron cradles filled with burning wood, held by black lads, who kept moving about; and men stood round offering things for sale. The light glanced in at one time among the trees; now glared on the high curious-looking houses; then brought into full view, the restless pawing horses: altogether it was a most lively scene, and we forgot for a few moments how worn and tired we were. The word was given, and off we started; the boys with the lights running with us till we were fairly out of Cairo; needful enough, for the road was very tortuous and by no means the smoothest in the world, and the little horses galloped along as if they disdained to touch the ground—they are certainly the freest creatures in Egypt. I was so thoroughly tired that, notwithstanding the jolting, I fell into a heavy sleep; and on awaking could see nothing save our party, and the bright blue sky above, and the sands of

EGYPTIAN LIGHT BEARER.

the desert on every side It seemed as if but yesterday I had been in green and fertile England; and now what a change! The curse here seems to be deepened, for this part of the earth does not even bring forth thorns and briars. As we went along, at some parts we saw a little scanty dwarfish vegetation, including a tree or two; but there are large portions without even a green blade. The desert was unusually lively that day. A caravan to Mecca had passed three days before; and many Bedouins who had accompanied friends part of the way, were returning on camels, on horseback, or on foot. As evening approached, the outline of the rocky mountains on our right became minutely distinct; every bend and speck seemed bathed in light; the heavens were filled with the mingled radiance of the sun and moon; and the evening star, as if it had come forth to see the sight, hung sparkling with intense brilliancy just over the dark mountain's edge. The air of the desert, when the sand is undisturbed, is peculiarly pure; and the deep clear blue of the evening sky never appeared more lovely. We reached Suez about seven o'clock, P. M. Just within the gate, some Arabs were putting up their tents for the night; and we were glad enough to get within our mosquito curtains at the hotel.

Next morning, Sunday, 8th September, I sat reading in the open stone corridor, fanned by a pleasant breeze; but whenever it lulled, perspiration broke out all over me. The thermometer in the shade stood at 92°. About a fortnight before, the cholera had carried off from 1200 to 1500 in this small town; and while we were there a low fever prevailed. One of our passengers, venturing to stroll into the Bazaar, was seized with cholera at night, and died the next day. Thanks be to God! it was with us a solitary death from that disease. Some of us met together for Divine worship in the morning; and in the evening, we

embarked on the Red Sea in the "Hindostan," Captain Harris.

It was an uncomfortable evening, all noise and confusion; and some of the young men were more boisterous and profane than usual. How different from the peaceful Sabbath evenings at home! The cabin assigned to us felt intolerably close; and a stewardess sat outside swearing every now and then with no little vehemence. I laid down on a couch in the open saloon and fell asleep; but was soon disturbed by some young officers, who, finding their cabins too warm, brought out their beds and spread them on the floor, talking together with shocking profanity. It was just like a fearful dream. How disgraceful and absurd as well as irreligious is the habit of profane swearing! Partly to prevent a repetition of this annoyance, I changed my quarters to the upper saloon, where the following night I rested comfortably till between five and six o'clock in the morning, as did several others. I went there at the steward's suggestion. The purser then ordered us to move. It was quite dark, and I was but half-awake; so it happened that, in endeavouring to find my way out, I fell through an opening into the lower saloon, eight or nine feet in descent. I fell on my feet, which were much bruised; but otherwise received no hurt.

We had a good view of the mountains in that great and terrible wilderness, through which the Lord led his people Israel. Their height, steepness, and ruggedness give grandeur and wildness to the scenery. And there, somewhere near the spot on which we gazed, Jehovah visibly manifested his presence, and taught us all that "He is glorious in holiness, fearful in praises, a God doing wonders." I saw but little of the Red Sea afterwards, being confined to my couch; but one could not help thinking, though without any fear of such a calamity, that to be shipwrecked

J. Lantley & C° Lith.

PART OF ADEN WITH HOTEL.

there would be a very hopeless affair, for on either shore you could expect only barrenness or cruelty, captivity or death. After passing the Straits of Babel Mandel, we cast anchor at Aden, which frowns darkly on the sea, a mass of volcanic hills, amidst which nestles the low white hotel. I took the annexed sketch from the ship on my return. The Camp is in a small valley not visible from the sea; but on the rugged mountain sides, you may discern walls and gates, towers and scarped rocks, and sentinels here and there, and perhaps, an officer galloping along the strand. A feud was said to have lately arisen between our people and the neighbouring Arabs, whether first caused by want of courtesy on the part of any official gentlemen, I know not. There are a few shrubs and some pretty specimens of chalcedony upon the hill-sides, with a good deal of loose lava. On my return voyage, I saw two fine young ostriches striding about in a gentleman's yard. When we got into the Arabian Sea, we were relieved from the great oppressiveness of the heat previously felt, by the open sea-breezes. We passed the group of low coral islands called the Maldives, and reached Pointe de Galle at day-break, September 25th. Truly thankful we felt to our Heavenly Father for the protection and mercy thus far granted. We had enjoyed pleasant christian intercourse together, and with several of the passengers during the voyage; our friend Mr. Ripon joined us in worship in our cabin as often as circumstances would permit.

CHAPTER II.

POINTE DE GALLE.—JOURNEY TO COLOMBO.—FIRST LORD'S DAY THERE.—BUDHISM.—WORKS OF BUDHA.—DEVIL-WORSHIP.—NOMINAL CHRISTIANITY.

Soon after we had cast anchor in the bay at Galle, our dear friend and christian brother the Rev. James Allen came on board to welcome our arrival, and take us under his guidance. The change from the steam-boat to the shores of Ceylon was refreshing and delightful. The resting again in a quiet bed was quite a luxury; and the scenery, really beautiful, seemed marvellously enchanting. The custom-house officers were very civil; and after a slight delay, we entered the little town under a rude but picturesque gateway. Fine trees line some of the streets, and beautiful flowers fill the gardens; the houses are low, one or two stories, and the overhanging roofs form verandahs. There is scarcely any foot pavement. A few stores have English goods; and many bazaars are filled with native produce. From the walls and old fortifications you can see the very pretty bay; and at night, a fine light-house throws long streaks of splendor over the restless billows. The back-ground of the town consists of hills, rocks, and woods. The Singhalese and Tamuls are about half-way between black and white; and as near as can be, the same between dress and no dress—that is, those of them who are well off, for the poor incline more to the latter. But who are these with a tinge of dark only, looking well to do and quite at home? They are called Burghers —descendants of the Dutch or Portuguese, and are mostly

shopkeepers in or near the town. The doors and windows of the houses generally stand open; and the rooms in the houses of the Europeans are lofty and usually well-furnished.

The Rev. E. Clarke, the Presbyterian minister, kindly took us over the Dutch church, which is a fine building, and contains some stately old monuments in memory of Dutch worthies, whose bones rest there. They must have found this Ceylon a great contrast to their native Holland. In those parts of the island that I saw, the Portuguese left most people, the Dutch most buildings. For our journey to Colombo, we hired a carriage to take us the seventy-two miles, and were off the following morning by five o'clock. The road was good, the weather being dry; and the horses trotted along at a good pace, making occasionally a bolt at a hedge, or going through sundry exercises in kicking and plunging. Most of the way you seem to be passing through a beautiful wood, in which the cocoa-nut trees predominate. On our left, we had frequent glimpses of the sea, dashing in among the low rocks. The lake-like mouths of several little streams, which you pass on wooden bridges, are exceedingly pretty; and so are the numerous villages. On approaching Colombo, the road widens, and the bungalows of the English appear. We were a little curious to notice the dwellings of our countrymen—so different from those at home. A huge extent of sloping tiled roof covers them, under which is a broad verandah and various openings into rooms, which consist frequently of back and front, central, making dining and drawing-rooms and bed and bath-rooms on either side. Some of the houses have only a ground floor, and others one or two stories above. In almost all cases the servants' rooms are with the other out-offices, apart, in the compound, or yard. The native houses look like booths at a fair; but I noticed several new ones in better style. We

drove into the Fort, where Mr. Allen's vehicle was waiting for us; and then through the Pettah, and a long road lined with houses, native and English, to his residence. We received from Mr. and Mrs. Allen, during our stay in the island, the most kind and hospitable attention.

On Sunday morning, September 29th, we attended worship at the English chapel in the Pettah at half-past eight o'clock. About 120 were present, English and coloured people. Brother Leechman preached a very appropriate sermon. I then went with Mr. Allen to the Singhalese chapel in the Grand Pass. A sight more gratifying than the finest scenery presented itself—a native congregation. One could not help being struck with that which met the eye, the coloured skins, the white dresses, the lace jackets and ornaments of the women, and the fine forms of the men, and the tortoise-shell combs which adorned their heads. There were about 90 persons present, most of them members of the church; and when the thought occurred, These are converts from Budhism and Devil-worship, and our brethren and sisters in Christ; and when the service began, and they joined in singing the praises of the true and living God, through Christ Jesus, the effect was overpowering, and tears of joy and gratitude started to the eye. Ranesinghe, the native preacher, began the service by reading and prayer; and then was kind enough to interpret the short discourse which I gave.

In going to the evening service at the Pettah chapel, we passed a Hindoo temple with many lights, and where the tom-tom and a kind of trumpet made wild music. It was the first heathen temple that we saw; the first place on which our wondering eyes rested, where men actually bow down to gods of stone, the work of their own hands. The structure is externally ornate and grotesque. Our profane feet were not allowed to enter. When you look in, tinsel

and finery, and some horrid figures gleam upon you like shadows through the melancholy gloom. You think of it as part of a system of rebellion and fraud, of licentiousness, cruelty, and unutterable abomination, and you shudder. We also passed three Roman Catholic chapels, a large Presbyterian church, and an Episcopal Tamul chapel.

The religion professed by the Singhalese, when first visited by Europeans, was Budhism. The Rev. D. J. Gogerly is said to be the best Pali scholar in the island; and from his writings and some statements he was kind enough to make to me, I give the following particulars. Budha assumed that name, which means wise man or wisdom, 588 years before Christ, being then about thirty years of age, and died 543 B. C. He is often called by other or additional names, as Goutama, Bagawa, and Tatagata. He was son of one of the inferior sovereigns of India: he became disgusted with the general pursuits of the world, abandoned his home, and as a mendicant ascetic, sought to extinguish his passions and attain wisdom. During six years he performed many painful penances, and so exhausted his strength, that at times he was thought dead. Finding no advantage from these mortifications, he abandoned them, adopted a wholesome but frugal diet, and retired to solitary meditation. He came forth from his solitude, professing that he had, by his own unaided power, attained to the perfection of knowledge and purity; that his doctrines were irrefutable; and that he made known the path by which sorrow could be extinguished, in a cessation of existence, namely, by holiness and virtue. He claimed to be supreme over gods and men. He founded his affirmation that sorrow is connected with every form of existence, on the doctrine of perpetual transmigrations; and, therefore, he could think of no mode of ceasing from suffering other than by ceasing to exist.

It is, however, doubted by some writers, whether Budha meant a cessation of existence, or merely a state of repose.

Having been told that Mr. Gogerly had a better collection of Budha's works, and commentaries thereon, than any other private gentleman, I called on him with Mr. Allen and asked him to show them to me. He immediately fetched some from an adjoining room, placed them on a large table before us, and continued his journeys till it was completely covered. The first division, Viniya (Discipline), is for the priests. It consists of five volumes. Each book is composed of the leaves of the talipot tree, placed side by side, with thin boards for covers, and tied together with string. Second division, Sutras (Discourses), consists of nineteen volumes; four in single books, and fifteen in four books. Third division, Abhidharma (Definitions and Explanations), contains seven volumes; four of them in one book. They are beautifully written; are in the Pali language, and in the Singhalese character. The priests assert that Budha spoke all these; and that they were committed to writing 439 years after his death, by his disciples.

In addition to the above, he showed me many books of comments, in which tales are introduced. The whole is called Banna (Speech); but more particularly the second division of Budha's works. The reader may judge of their voluminousness, by being told what they measured. Each is about two feet in the length of the leaf, and two inches and three-quarters in width: the writing is lengthways. The different books of the text, including covers, are six feet in thickness, and the commentaries the same.

The following extract, taken from the Journals of the Ceylon Branch of the Royal Asiatic Society, shows the way in which Budha himself is described. "On one occasion Bagawa resided near Sewat in a monastery. Some

Brahmins and cultivators of Meranga heard that he was there. They also heard that the voice of his fame had ascended, proclaiming that this illustrious person is perfectly holy, all-wise, skilled in all science, unimpeachable in conduct, acquainted with all existing objects, the supreme director and controller of men, the preceptor of all beings, human and divine, the Budha, the Illustrious One."—*Journal* iv. p. 16.

The following is a short illustration of the Ethics of Budhism. "When Bagawa was residing near Sewat, a young man named Subha, the son of Tadeyga, came to his residence, and after a respectful salutation, sat down. Being seated, he said, 'Venerable Goutama, from what cause, or by what means is it, that among mankind some persons are in prosperous, others in adverse circumstances?' After some other remarks, Goutama said, 'Young man, living beings receive the results of their own conduct; their conduct forms their inheritance, their birth, their relationship, their circumstances in life. Conduct apportions to living beings prosperity or adversity.' The young man asked for a fuller explanation, and Bagawa said, 'If, in this world, a woman or a man be a destroyer of life, cruel, bloody-handed, ever slaughtering, and destitute of kindness towards living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has thus been fully accustomed, he will be born in hell, wretched, miserable, and tormented. But if, upon the dissolution of his frame by death, he be not born in hell, wretched, miserable, and tormented, but again becomes a man, wherever he may be born, he will be short-lived. The path which leads to shortness of life is this, the being a destroyer of life, cruel, bloody-handed, ever slaughtering, and destitute of kindness towards every living thing. If, in this world, a woman

or a man, abstain from destroying life, lay aside the club and the knife; if he be gentle and compassionate to all living beings, upon the dissolution of his frame by death, in consequence of the conduct to which he has been so fully accustomed, he will be born in heaven in a state of happiness; or if he be not born in heaven, but again becomes a man, wherever he may be born, he will be long-lived. The path which leads to longevity is this, the abstaining from destroying life, the laying aside the club and the knife, and the being gentle and compassionate to every living thing.' In like manner, he states that in the next birth a passionate person will be ugly, and the placid, beautiful. The covetous will be poor, the liberal, rich: and so on, ending with a repetition of the statement, that all living beings receive the results of their own conduct."—*Journal* ii. p. 84.

I give a very brief specimen of the tales or legends with which the moral lessons are accompanied, taken from the book named "Pansiya panas Jataka." "A respectable man went to Budha and heard his discourses. Being pleased with the doctrine, and perceiving the evils of sensual gratification, he became a priest; and having passed his noviciate and received the necessary instructions, he entered a forest and lived there three months in deep meditation, yet he was unable to realise a ray of spiritual light, or any indication of superhuman wisdom. He was brought to Budha, who inquired 'Is it true, priest, that you have ceased from persevering effort?' 'It is true, Bagawa,' he replied. Budha then declared, that in former ages he had been persevering, and thus confirmed his resolution.

"At the request of the priest, Budha revealed that which was hidden in past transmigrations. 'When Brahmadatta reigned in Benares, Bodisat was of the

merchant tribe, and travelled about, trading with 500 waggons. On one occasion, he had to pass through a desert, the sand of which was so fine that it could not be held in the closed fist, and as hot after sunrise as burning charcoal. They took in their waggons a supply of wood, water, oil, rice, and other necessaries; and travelled by night and rested by day. They directed the course of the caravan by the stars, there being no road. They had travelled nearly over the desert, and calculated that another night's journey would bring them to its end; and Bodisat kept just enough for that night, and ordered the rest of the wood and water to be thrown away. Having spread a couch in the foremost waggon, he reclined on it, looking at the stars, and saying, drive in this direction, or drive in that direction. Worn out from want of rest during the long journey he fell asleep, and did not know that the oxen had turned round, and were retracing their steps. They travelled this way the remainder of the night. Towards dawn the conductor awoke and looked at the stars, and commanded the caravan to stop. Soon the day broke, and the men saw that they had returned to the place of their former encampment. They exclaimed, 'Our fuel and water are expended; we are lost!' and unyoking the oxen, spread a canopy and laid down in utter despondency. Bodisat reflecting, 'If my courage fail me, all these will perish,' walked about while the morning was yet cool; and seeing a clump of grass, thought, 'This grass has grown in consequence of water being beneath it.' Taking hoes, they began to dig in that place; and having excavated to the depth of sixty cubits, the hoes struck upon a slab of rock; upon which they all gave up in despair, Bodisat, being assured that water was beneath, descended into the well; and placing his ear to the rock, distinctly heard the rushing of water. Having ascended, he called

his immediate attendant and said, 'Son, if you fail, we shall all perish; take this iron crow-bar, and endeavour to split the rock.' Descending into the well, he struck the rock, which being broken by the blows, a stream of water flowed into the well to the height of a palm-tree. They all drank and bathed, watered the cattle, and at sun-set, having erected a flag-staff on the spot, they journeyed to their intended place, sold their merchandise, and returned in peace to their own habitation.' Budha then spoke the following verse:—

'The energetic man, digging in the sandy path,
In the place trodden by travellers, found water;
Thus, the sage endued with persevering energy,
By diligence, obtains mental tranquillity.

"He then said, 'If, priest, you formerly were persevering in your efforts to obtain a little water, why should you now, having become a priest of the religion leading to final emancipation, cease from exertion?' Combining the two events, Budha declared that the priest was in that birth the personal attendant of the merchant; and that he who was formerly the merchant was then Budha."—*Journal* iii. p. 124.

The works of Budha contain many good moral precepts; but supply neither motive nor help for their practical observance. They destroy the sense of individual responsibility, by ascribing a man's condition to actions done in a former state of existence. They call for reverence, admiration, and submission to a dead man, or to one, at all events, in a state of profound repose; and by asserting that he was the supreme God, they deprive the universe of any presiding deity, and draw men into the abyss of atheism. There is no doubt that the common people worship the images of Budha in the temples, or his relics, such as a tooth or a hair. When conversing with Ranesinghe,

he told me a Budhist had said to him, "By the merit of worshipping the holy foot (Budha), any sin that I may have committed will be forgiven."

We visited the great Budhist temple at Kandy. It was formerly temple and palace; and is distinguished by a rude and gloomy magnificence. The buildings form several groups, extending from the lake to the house of the government agent. One part is still used as the temple, part as a prison for soldiers, and part which used to be the king's audience-hall, as a court-house. The stone-work and the wooden pillars are carved and painted. You enter beneath an archway, through which at the time of the Grand Procession an elephant passes, into a small court-yard within, where the idol is placed on his back. Some stone steps brought us to a strong doorway which opened into a dark dirty hall, where men were beating the tom-tom and sounding a sort of trumpet. We then ascended other stairs into some small rooms, the doorways of which are richly adorned with ivory, silver, and gold, but all neglected and faded. There were several priests who knew the gentleman who accompanied us, and were very civil. They said it was not quite time to show the shrine; but a few minutes after, they drew back the curtain, and we saw something like a large bell on its broad end, glittering with gold, silver, and jewels. They told us that inside there are several other caskets, and in the interior of all, the famous tooth of Budha, which some people are so irreverent as to declare is the tooth of a young elephant. The tradition is, that whoever possesses this relic, will have the dominion of the island. It certainly looks as if kept in prison, being inclosed in strong iron grating, of which, as I understood, the English have one key, and the priests another. Before it was an altar covered with flowers, brought by the worshippers; and close by, a large box with bars across

the top, between which the people put in their offerings. We saw in it many very small coins. There was not a single worshipper, though the drums were making a great noise. We were then conducted to a shrine in a distant part of the building. On either side of the entrance, carved in stone, were Hindoo figures of men and beasts. Within there were two large figures of Budha: one with the flame on his head as a light-diffuser, which is very common; and how beautiful! if it were but true. There were many smaller figures and some handsome caskets; in two of which were figures of Budha in pure crystal, exceedingly pretty. There was a canopy over the figures, and at each corner a child's head with wings, as our painters represent cherubs. Before the principal figures was an altar, and adjoining it the chest for offerings.

We visited also the Budhist temple at Gunga Rame, where his figure exists cut out of the solid rock, eighteen feet high, with a red dress. His feet were covered up with a cloth. We asked the priest why. He said they had put some offerings there the night before, and a rat came and ate some of them, and he wrapped up the rest to preserve it from them. We went also to the celebrated temple at Kalanie. It occupies, with its appurtenances, an extensive site; there is a large bell-shaped tomb of some priest, and another very large bell-shaped erection, called a dagoba, said to contain a relic of Budha. The temple itself consists of two rooms; in the first, reparations were going on, the Budha's feet were not half-finished, and the whole figure had yet to be painted. It was made of clay. The sides of the room were covered with small drawings of men and animals, evidently modernised to make them more attractive. It was odd enough to see native men represented as wearing English trousers. On entering the inner

room, you see one whole side enclosed with glass doors and windows; within which is a gigantic figure of Budha reposing, twenty-seven feet in length; the head reclines on a huge pillow. They certainly succeed in making the face as unmeaning as possible. There were other large figures, standing or sitting, I forget which; they reminded me of Gog and Magog; but there was no turtle-soup or roast beef for them to preside over. This temple is much resorted to at festivals. They say there is a ruby cup there, given to Budha by the Cobra Capellos. And there is a maxim with them, "Your sins from your birth will be forgiven you, if you worship once at Kalanie." These lying legends, however, are losing their influence; the worshippers are less numerous than formerly, and the priests, therefore, pay increased attention to the decorative attractions.

Budhism extends over Ceylon, Siam, Burmah, China; and the Lamaism of Thibet is said to be a form of it. It exists also in Nepaul, and other places. It embraces the largest portion of the human race. It has been extravagantly praised by some French writers; but there can be no doubt that Budha and his early disciples were very superior men; their influence has been great, extensive, and long-continued. It is equally indubitable, that it is wearing out and ready to pass away before the brighter light, the more powerful motives, the divine and heavenly attractions of Christianity. The Budhists in Ceylon are divided into sects; one is called the Siamese, another the Amarapura (Ava). Dhira Nanda, principal of a temple belonging to the latter, addressed a letter to the Colonial Secretary in July 1850, to complain of some other priests, having pretended to belong to his "denomination"; and as having presented an address to Government which he repudiates. Among other things he makes this statement:

"Fourthly: it will be seen that the address did not originate from, nor was it signed and presented by priests of Amarapura denomination, or real believers of the doctrines of, or disciples of Goutama, from the significant fact of the blessing of Almighty God being therein invoked, in direct contradiction to the tenets of our religion, which inculcates that blessings are the results of merits, and in no way proceeding from an almighty God or Creator." The whole letter was published, at the writer's request, in the Colombo Observer, July 18th, 1850. Several intelligent missionaries of different denominations assured me that Budhism has but a slight hold on the people. The priests recite its moral precepts in the ancient Pali language; the people make responses, present flowers and money, and burn candles. Very few of the priests explain the lessons. The belief in the transmigration of souls partially removes the fear of death; but even in death nourishes bad passions. For instance: criminals will express a wish to become serpents, that they may sting their accusers and judges. This doctrine is common to the Budhists and the devil-worshippers.

The devil or demon-worship introduced by the Tamuls, is very rude and absurd, resembling the witchcraft and fairy tales that used to prevail in our own country. There are devil-priests, devil-dancers, and some temples. It is no part of Budhism. The Budhists, however, admit the existence of different orders of gods and spirits; and it is an old tradition with the Singhalese, that their ancestors were devils. These facts would facilitate its spread amongst them. They call the demons, Yakkos; and say that there is a great yakko, and little yakkos; as the Moretoo Yakko, to whom the people must give a piece when they make a cake; and if not, he entices away their child or bullock, and hides it in the jungle for two or three days. Gavalè Yakko, if

displeased, throws stones at their houses. Then there are particular charms for different yakkos. They pray to the chief yakko to save them from the inferior ones. They also pray to the goddess who presides, as they fancy, over the small-pox, whom they call Patinè Dayin, if I caught the name aright.

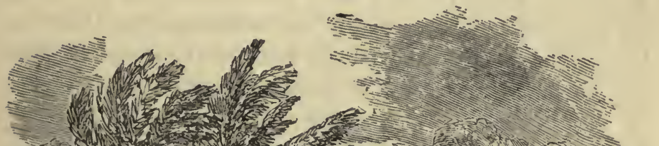
Mr. Murdock, a pious and intelligent gentleman, told me he had visited many parts of the island, and compared those where missionaries had laboured with other parts which had not possessed that advantage. The difference he said was striking in their houses and furniture, which are better wherever missionaries go. The condition of the women is especially improved, who, in the neglected districts, are never taught to sew or read. He went into a hut and spoke to some about their Creator, and made remarks on the nature of sin, and as to the future world. They laughed and said, "How can we know any thing of these things? we are but women." At the missionary stations, they become intelligent and useful. In the unvisited parts, the men and even the children are universally addicted to gambling, cock-fighting, devil-worship, and Budhism. Every disease is ascribed to the yakkos; when sick, they send for the devil-priests and spend large sums on them and their worship, which consists of incantations, processions, offerings, and sacrifices. Where missionaries labour, not only do the converts altogether abstain from them, but others become less addicted to them. At Matura, this gentlemen challenged the devil-priests to do their worst on him. They refused to try without permission from some government officer, he being an Englishman; and they said they should certainly kill him. He happened to meet with an officer who felt as strongly as he did that they could do him no harm; and who said that they should be held harmless for what

they did by Mr. M.'s permission. They then said he had counter-charms; but they would try on his Singhalese servant or companion, who consented. They accordingly uttered incantations, made a great flashing and smoke, and went through several ceremonies to frighten the man; but he only laughed at them, and at last they retired amidst the derision of their own people. A missionary told me that one of his scholars fell ill. His parents fetched the devil-priest, who merely tied a charm round his arm; but the boy insisted on its being removed, declaring that he trusted in the Lord Jesus.

The Rev. Mr. Dixon (Wesleyan) gave me some particulars of this curious superstition in the southern part of the island. When they offer worship to a devil on behalf of a sick man, they lay the patient on a mat, and place many lighted lamps around him of cocoa-nut oil. They then read various chants or incantations, pray to the evil spirit to depart, and the priest offers himself as a substitute for the man. There are generally present, the priest and dancers wearing masks. After the incantations they kill a cock, twisting the neck, and putting it into the mouth of one of the masked men; with it they offer rice, eggs, and other things, and with powdered rosin make flashes of fire. Mr. D. said a friend of his saw fried eggs offered in a human skull. They have been known, he said, to offer the body of a first-born child in sacrifice. How it became dead he knew not. One of our missionaries, returning home late one evening, saw the devil-worshippers offering a cock on behalf of a sick man.

In addition to these false systems, a nominal Christianity has long existed in the island. Popery was introduced by the Portuguese; and a kind of Protestantism by the Dutch, who built churches and established schools in the maritime parts, which were all that they possessed. They also

translated the Scriptures, which was truly good. They, however, passed a law, that a native should never have government employment unless he professed Christianity; this, in connexion with the practice of infant-sprinkling as the mode of profession, filled their territories with christians who knew nothing of Christianity except the name. It is not uncommon even now for a native to say in the same breath, that he is a good Christian and a good Budhist.



Temple of Budha at Kandy.

CHAPTER III.

REVIEW OF THE BAPTIST MISSION IN THE ISLAND.—SOME PARTICULARS AS TO THE COUNTRY.—PRESENT STATE OF THE MISSION.—THE WELLICADDE GAOL.—CONCLUDING REMARKS.

I NOW proceed to give a short history of the Baptist Mission in Ceylon, chiefly taken from a pamphlet published by our missionaries there. It was commenced in 1812, on the arrival at Colombo of the Rev. Mr. Chater. In that city he found three sorts of people: Burghers, descendants of the Portuguese and Dutch, the former adhering to Popery and the latter to the Dutch Reformed Church; Moormen, speaking the Tamul language and professing Mahommedanism; and Singhalese. Mr. Chater began preaching in the English language, and, as soon as he understood it, in the Singhalese; in which he prepared a grammar and school-books. In 1817 he built the chapel in Grand Pass, and formed an English school there. Sir Alexander Johnstone, the chief justice, encouraged and assisted his efforts, especially for the abolition of slavery. A Budhist priest, named Theophilus, was the first convert; he died in the faith not long after. In 1817 the missionaries, then Messrs. Chater and Siers, first visited the Leper Hospital at Hendella. The instruction to that afflicted class has been continued to the present time; and many whose outward circumstances are most miserable, have been made joyful in the Lord. In 1818, a chapel and residence for the missionary were built at Hanwella, in the jungle to the east of Colombo. The modliar (native gentleman)

assisted; and government allowed the timber to be cut in the adjacent forest. The people around were all Budhists. It is now a good station; having a church of about thirty members, under the care of Don Abraham de Alwis, native preacher. Mr. Chater translated the New Testament into Singhalese, in conjunction with the Wesleyan missionaries. In 1824, Whytoo Naden joined the church at Colombo. He is now pastor of the large native church at Kottigawhatta. In 1825, the Colombo Auxiliary to the Religious Tract Society was formed. Mr. Chater became the first secretary, and wrote the first tract, "A Dialogue between a Budhist and his Christian friend," which made no little stir. In 1827, two youths of hopeful piety were sent to Serampore for instruction. One entered government service, and became a district judge; the health of the other failed. Girls'-schools were commenced by Mrs. Chater the same year, a work of great interest and importance. In 1829, Mr. Chater died at sea. It may be said emphatically of him, he rests from his labours, and his works follow him. Mr. Siers preached and visited the schools, and kept things together until the arrival of the Rev. Mr. Daniell in 1830, who preached twice in English on the day he landed; and before he was fully master of the language, he addressed the Singhalese on the great subjects of the gospel, through an interpreter. Under these, his first characteristic efforts, several persons were impressed; and sixteen members were shortly added to the Colombo church. Sunday-schools were established, the day-schools increased, and a system of vigilant superintendence was arranged. He went in a bullock-bandy to Hanwella, "jolting over rough roads, and going down steep precipices, and rising again with awkward motions." In about nine hours he travelled nineteen miles, preaching by the way. With wisdom and energy he

restored the declining interests of religion in the island. The state of the bullock-driver's mind describes that of many then. Before he heard the preaching, he said he knew not that he was a sinner, or that there was a Saviour; but now, as the sick man longeth for a physician, so did he desire his Lord.

These statements show the ardour with which Mr. Daniell pursued his work; and he continued to do so till his death. His domestic trials were deep and affecting. Mrs. Daniell died on her voyage home; his three daughters returned to England and left him alone; but he was not alone, the Lord was with him. In 1838, Mr. Harris joined the Mission; and in 1839 Mr. Siers died—a great loss, for he was a good and useful man. In 1840, John Melder and Don Philip Bastion de Silva, native members, were set apart for the ministry. In 1841, Mr. Harris commenced the station at Kandy, the ancient capital of the island, sixteen miles from the station previously occupied at Martella. In 1841, Mr. and Mrs. Dawson joined the Mission, and settled at Kandy. In 1844, Mr. Daniell was taken ill while preaching at the Pettah chapel. Sir Anthony Oliphant, the chief justice, with his accustomed kindness, had him removed to his own house, where he and Lady Oliphant paid him unremitting attention till death removed him from their care, and he joined the spirits of the just. While sinking he often uttered his ejaculatory prayers in Singhalese, the language in which he had aroused the conscience of many a dark idolater, and welcomed converts; and when ready to depart, in the same language he committed his soul into the hands of his Redeemer. An immense concourse of people of all ranks and parties attended his funeral. The Rev. Mr. Gogerley (Wesleyan) conducted the service; and Mr. Dawson improved the event the following Sunday.

Three hundred pounds were raised by subscription for his family, and as a token of respect for his memory. The same year, Mr. and Mrs. Davies arrived and laboured at Colombo; and Ranesinghe became pastor of the church at Grand Pass. In 1846, Mr. and Mrs. Allen and Mr. and Mrs. Lewis joined the mission; the latter afterwards removed to Calcutta, the former are still labouring at Colombo; and as we say of our gracious Queen, so we may of them, May God please long to preserve them. Mr. Davies, after faithful toil, died in his Master's service. Mr. and Mrs. Dawson, on a failure of health, embarked for England; but God gave the stormy seas his commission to receive their dust; and their spirits rose to His presence to receive their high and eternal reward through Christ Jesus. Another brother bearing the name of Davis has lately been sent out to join Mr. Allen. May God guide and prosper him.

It may relieve the attention of the reader to be reminded of some few details respecting this beautiful and interesting island. Ceylon is 270 miles long and 145 miles in breadth. The maritime parts are flat. A mountain-range runs from south to north, intersected with valleys. The mountains vary in height from 3000 to 8280 feet. Adam's Peak, through generally said to be the highest, is not in fact so. It rises to 7420 feet. From the Pedrotalagala, descends the river Mahawella Ganga, the Ganges of Ptolemy. The Kalanie rises near Adam's Peak, and reaches the sea near Colombo. The rocks are gneiss, trap, porphyry, crystalline limestone, dolomite, and some other kinds. Kabook, sometimes called laterite, abounds; it is used for building and road-making. Gneiss being composed of felspar, mica, quartz, and hornblende, brought together apparently by the mechanical influence of water, is apt to decay and change when exposed to the atmosphere.

Sometimes it forms sand, sometimes kabook; and the felspar veins, when disintegrated, become porcelain clay.* The island is exposed to opposite monsoons; that from the south-west lasts generally from April to September, that from the north-east from November to February. The climate on the western side is more humid and temperate; that on the eastern more hot and dry. The great variety of elevation and exposure make a corresponding variety in the vegetation, which from the union of heat and moisture, is luxuriant and beautiful. Some of the most common trees are the cocoa-nut, the splendid tulip tree (Thespesia populnea), sometimes called the umbrella tree, order Malvaceæ, Euphorbias, different kinds of acacia, the wood-apple, the gamboge tree (Hebradendron gambogioides), the mustard tree (Salvadora persica), supposed to be that of Scripture, and the satin wood. There are also a kind of oak, the tamarind, the Palmyra palm, the curious pitcher plant (nepenthes distillatoria), and many others. Roses, balsams, rhododendrons, and orchideæ abound; indeed, there is no end of fine flowers. You are, however, most struck, when near the shore, with the vast number of cocoa-nut trees of all heights mixed with the bread-fruit trees, and the jack with cinnamon bushes and coffee plants. As you go to Kandy, you see the hills terraced one above another, and irrigated by artificial channels, for the growth of paddy; where there are no paddy fields or coffee plantations, the jungle spreads in wild luxuriance and variety; and the creepers astonish you by their size and beauty.

In this splendid country there are, however, a few drawbacks. The heat and moisture are not quite so favourable to the human frame as to the flowers; and, without constant care, the excessive damp will cover your

* From a paper on the Geology of Ceylon, by Dr. Gardner.

razors with rust and your shoes with mildew. In my portmanteau I had a small tin case which had been full of biscuits; on opening it, I found the ants had contrived to make a lodgment, and there was nothing in it but those busy little creatures and dust. The ants are numberless; a perfect plague in a small way. Serpents are tolerably numerous: it is not always easy, especially at night, to keep them at a proper distance. And when you approach the interior, you meet with another minute and multitudinous enemy in the form of a small leech; the moment you set your foot on the grass, two or three of them hasten to the prey.

We were travelling almost constantly in the jungle the month that we were there; and I proceed to give a few particulars of the present condition of the work connected with the Baptist Missionary Society. The two chapels in Colombo have already been mentioned. Connected with that in the Pettah, there are several English families of respectability who assist our missionary operations both by personal efforts and contributions. Mrs. Allen has, under her own superintendence, a very interesting school for native girls, who are boarded and taught, and for whose support she has to raise funds herself. It was a very pretty sight to see them come in at family worship, neatly dressed, and with intelligent and happy countenances. There were twenty; each costs about five pounds a-year. There was a day-school for girls at Grand Pass; but it was given up for want of funds—a very sad and painful necessity. We met the boys of that school and also of the school at Dematagode; we examined them, and were pleased with the knowledge they had acquired of Holy Scripture.

We were busy enough: visiting chapels and schools in the morning, and when we returned in time, going to visit Colombo friends in the evening. The usual dinner-

hour is seven o'clock, which leaves a very short period for conversation. One morning we crossed the river Kalanie in a native boat, a tree hollowed out, in which there was scarcely room to put one's feet down; and then amidst some fine trees, on the opposite shore, found the Leper Hospital. Most affecting it was to see so many of our fellow-creatures lepers, with fingers and toes eaten off: a glance was enough. Yet there the missionary has carried consolation. We have a little church among them of seven members; to whom De Alwis preaches once a-week. We had conversation with one, whose meek and peaceful looks were quite exemplary: I never felt more satisfied of a man being taught of God.

Another morning we went to Kottigawhatta, a fine station in the Jungle. It was a beautiful ride. As we proceeded along the road, many of the people met us to show their pleasure at our coming: we became rather a large party before we reached the chapel, which stands on ground slightly elevated, and is large and good. There is also a preacher's house and garden. The pastor is Isaac Whytoo Naden, now fifty-one years of age. He was a heathen lad, and heard the gospel from Mr. Chater and Mr. Siers; he afterwards travelled with Mr. Daniell; a fine grave earnest man he is. In the course of conversation he said, "It is my wish to die in the work." "My great difficulty is to convey to the people a notion of sin." The church consisted of eighty-three members; and there are connected with it no less than seven schools. We conversed with the members; gave addresses; and examined the children of six of the schools: a tolerably hard day's work, but very gratifying. We adjourned about mid-day to the house of our coloured brother, and took some refreshment which he had provided; we took a stroll in his garden, killed a snake, and were run at by a fierce

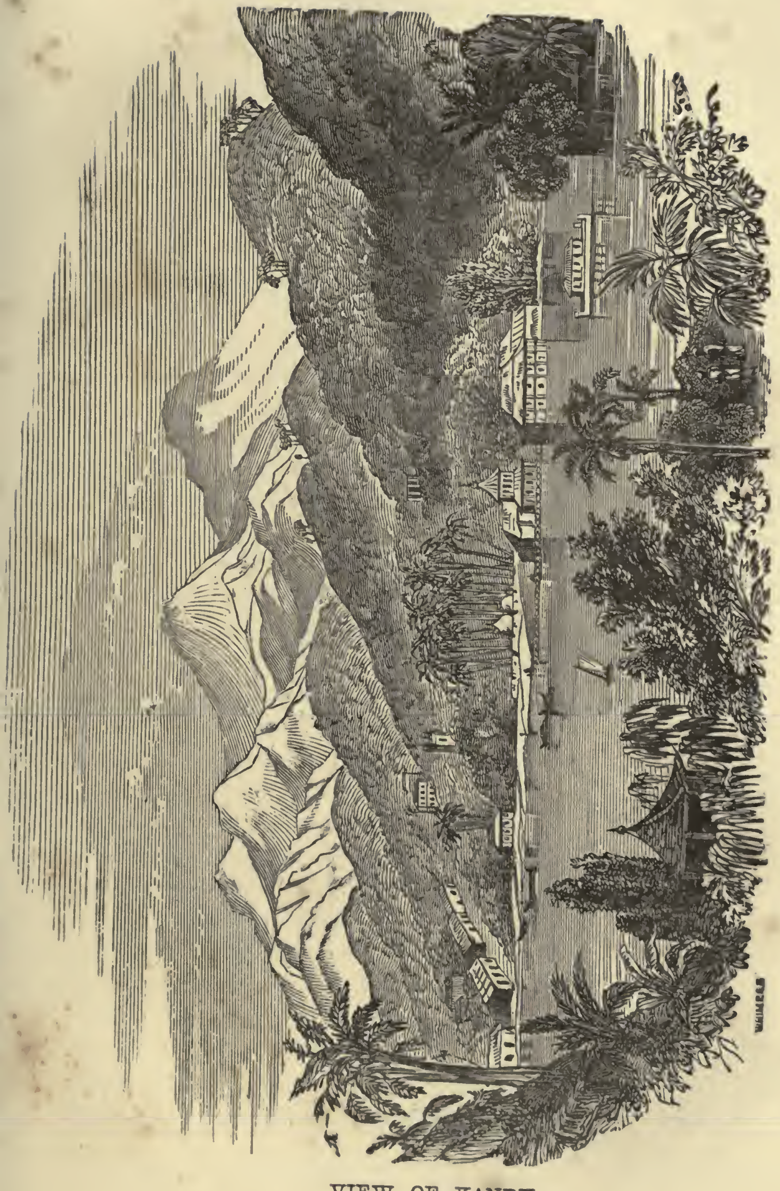
buffalo; although a little startled we were not hurt. In returning, we passed a house where they were wailing for a dead person. The family were standing about howling dismally; sometimes they strike their breasts and tear their hair.

Another day we visited Byamville, also in the Jungle, about ten miles from Colombo; and where also there is a chapel, preacher's house and garden. John Melder, the native preacher, is a fine handsome man, speaking English well; we were told that he is diligent and persevering in his work. There is a church of a hundred and seven converted natives. Many of the members met us on our way. We examined the children of the schools connected with the place; they looked very neat and answered very well. Here and at the other stations, we had religious worship and conversation with the converts; and were fully convinced by what we saw and heard, that their piety is intelligent, and that they are well instructed in the great doctrines of the gospel. Both men and women assist in the distribution of tracts; and most of those who have families keep up worship at home. The answers to our questions were given without hesitation, and much to the purpose. One was asked, "Do you love Christ?" He replied, "I forsake every thing for Christ and flee to him. I seek my own salvation in the first place, and with love I ought to seek the salvation of others." "If any one offends you, what ought you to do?" "I must love him," he said, "and try to win him." They are generally very poor, getting their living by the cultivation of a small plot of ground, or a little merchandise. They give, however, when they can. "That woman," said John Melder, pointing to one, "gives a dollar a-year."

I went to Kandy, Saturday, October 5th, with Mr. Allen. Mr. Leechman stayed at Colombo to preach there, and

followed us on Monday. We started about 4 o'clock, A. M. in pouring rain, and met the coach at the Bridge of Boats. There were inside, an Irish clergyman and a young coloured man and woman, both in European costume. I found he was a school-master and preacher connected with the Church of England, and she was his wife. He was a native, of Portuguese descent; and had been trained in the Bishop's College, Calcutta. He said he had read several of the Fathers in the original languages; and talked of Grotius' "De Veritate," and of modern English theological writers. For about four miles from Colombo, the scenery was flat and rich; it then broke into little hills and rocks, and as we continued to ascend, it became wild, beautiful, and magnificent. Some of the passes presented lofty banks, with bold rocks and luxuriant verdure rising above you on the one hand and on the other, on the very edge of our road, a descent, deep and precipitous; beyond, the eye wandered over a vast extent of most lovely landscape. Here and there men were ploughing, and others, not far off, reaping. You meet on the road bullock-carts, called bandies; they look small, but carry a considerable quanity of mats, rice, &c. They have a pole and a cross-piece for a yoke. At Kandy we were received and treated most kindly by Mr. and Mrs. Tytler. It is dignified by the name of a metropolis; but it is a town of 6000 or 7000 inhabitants. There is close to it, a pretty piece of water called the "Lake." All round it, there are very fine hills; and there is the old palace of the kings of Kandy and the modern and elegant mansion of the English governor, perhaps the finest building in the island.

On Sunday morning, I went to the Church of England Sunday-school, in which there were about twenty boys and fifteen girls, neatly dressed in English costume. Mr. Tytler



VIEW OF KANDY.

is superintendent. Afterwards, I went to the Baptist Chapel while the Sunday-school was being held. A class had just finished reading the parable of the sower. I sat down with them, and said, "Now shut your books"; and then went regularly through the parable, questioning them in succession; they answered with perfect correctness. After Mr. Allen had preached in Singhalese, I administered the Lord's Supper, and in the evening, preached in English. The chapel was filled with English and Burghers with a few Singhalese. In this small population there are Singhalese, mostly Budhists, some devil-worshippers, Portuguese, Tamuls, Hindoos, Roman Catholics, and Protestants. There is an English church and clergyman, and also a Church of England missionary, who preaches in Singhalese.

From Kandy, I visited an out-station called Mahagama or Gahalaya, where we have a school under Joannes Perera. The people here were the executioners of the last king of Kandy. There are thirty-two children, including six girls. The school-room is a shed thatched with straw. While I examined the children, many of the parents gathered round outside; certainly about the wildest people I have ever seen. Mr. Allen invited them in; several came and listened quietly and attentively.

To show the information these schools diffuse, I give part of the examination of the second class of little boys. "Who made you?" "God." "How many persons are there in the Godhead?" "Father, Son, and Holy Ghost." "Whom did the chief-priests and elders take counsel against?" (They had just read 27th Matthew.) "Against Jesus Christ." Why did they so?" "To kill him." "Who was Jesus Christ?" "He was the Son of God." "Did he deserve death?" "No." "Why then did he die?" "To save us." "From what?" "From sin and from death." "Where will believers in Christ go when

they die?" "To heaven." "Where will unbelievers go?" "To hell."

After Mr. Leechman joined us, we went to Mattelle, sixteen miles from Kandy. At the side of the road are immense ant-hills, four or five feet high and two or three feet across. The jungle was very thick. The road wound through lovely valleys; and we saw paddy fields, coffee plantations, mountains, and rocks. On the side of a fine hill is the English burial-ground, divided into three parts; one for Baptists, a second for the Church of England, a third for Roman Catholics. It is a secluded and beautiful spot. There are also seen occasionally tombs or graves in the jungle; and near Mattelle, there is a Roman Catholic burial-ground. We saw various kinds of lizards and a water-snake; leeches were numerous; and my hands swelled from the bites of the musquitoes. The native preacher at Mattelle is Thomas Garnia, who was servant to Mr. Daniell and instructed by him. He is a plain diligent man. The church was small; but they were erecting a new chapel in the town. It took us twelve hours to go and return, with a horse sent on for the second stage. Mattelle is a large scattered village, with other villages adjacent, containing 5000 or 6000 inhabitants—a good place for a station. At Kandy there were about a hundred and thirty-four members. Native preacher, James Silva; a man of ability, of which he seems to be aware. There is good doing there and at Kottakella, a neighbouring village, where about forty attend Christian worship. Solomon Ambrose, one of the members at Kandy, preaches in Portuguese and also in Tamul.

After our return to Colombo, Mr. Allen and myself visited Weilgama, seventeen miles from Colombo, on the Kalanie river—a station under the joint care of Whytoo Naden and a catechist, David Perera. Mr. Leechman was

TOMB OF AN ANCIENT KING OF KANDY.

SACRED BO TREES, CANDY.
the recesses are for lights.

poorly, and the weather being unfavourable, he did not go. A large shed made of bamboo poles and cocoa-nut matting serves for a chapel and school-house. There is a church of twenty-eight members; a school of boys and a few little girls. I was much pleased to see five young men, old scholars, who took their places cheerfully to be examined. Two of them were members, and the other three inquirers. I urged the friends to commence a sunday-school; and one of the female members promised to try to get a class of girls. The catechist was converted under Whytoo Naden's ministry. We went thence to Hanwella: native preacher, Don Abraham de Alwis; he was converted when a lad under Mr. Daniell's ministry. He is a good man, but wanting a little more activity. There are twenty-eight members in the church, and some inquirers. One of the latter, an old woman, declared with much earnestness her sense of sin and her dependence on the Lord Jesus Christ for salvation.

In going another day to Gonawella, we all visited the Modliar Peres; the Modliars in England would be termed country gentlemen. He has built a small chapel in his compound, where Whytoo Naden preaches every Sunday morning. His house is large; the compound extensive. The old modliar and his lady received us with mingled stateliness and affability. Their son spoke English well, and acted as interpreter; two daughters were also present. After we had conversed together a short time, refreshments were brought in by servants, much the same as they would be in England; tea and bread and butter on a handsome English tea-tray, and cakes and fruit on a silver salver. He possesses, we are told, a good deal of land; and it struck me that they are something like what our country gentry were a century or two back. The modliar and his wife both expresssed their trust in the Saviour. He was too poorly

to leave home; but the son accompanied us on horse-back.

At Gonawella the people had just built a new chapel; the ground, thirty feet by eighteen, was given by a member of the church; the mud walls were raised by some, and the timber of the roof given by others. The money-cost, above what was so done by the members, was £25; it was raised by subscription. It stands in the jungle, eight miles from Colombo, and is surrounded by several villages. It was a brilliant morning after heavy rain the previous evening, so that the sun-beams danced on many a pool. We did very well as long as the Kandy road served us; but when we had to turn off into the lanes, we found them muddy and full of holes, so that while looking at the beautiful wild flowers at the sides or enjoying a pleasant reverie, you were roused by a dismal jolt. One of the friends, fearful for his carriage-springs, preferred walking. All, however, were in good spirits; and on returning, so many dear friends had come from Colombo, that we made quite a procession. It was a day of high and pure enjoyment. The chapel was crowded inside, and many stood without. The services were appropriate and interesting. We had tiffin in a cottage, to which we had to walk through beautiful scenery. The people and children all seemed highly gratified. I must be allowed to record the names of Dr. and Mrs. Elliott, Mr. and Mrs. Clark, Mrs. Ferguson, whose husband was detained by professional engagements, Mr. and Mrs. Chaters, and of course, Mr. and Mrs. Allen. There were also most of the native preachers near Colombo, and a lot of nice happy children. Altogether it was a good gathering in connexion with a pleasant and important object—the erection of a house of prayer for the true and living God, and for the promotion of the best and dearest interests of our common humanity.

Early on Friday the 18th October, several of the school-

masters came to Colombo to take leave of us. Mr. Leechman had gone to the Fort to meet J. Marshman, Esq. I spent an hour or two in conversation with the masters; and suggested to them to meet together, with Mr. Allen's concurrence, for mutual improvement at some stated time. I also urged them to learn English as a good discipline for their own minds, and to enable them to increase their mental stores; also to catechise their children more thoroughly; and above all, to try and lead them to the Lord Jesus. While thus engaged, the native preachers began to arrive with several of their members; and after breakfast, Mr. Allen and myself met them. There were Whytoo Naden, Ranesinghe, John Melder, De Silva, Peter Perera, and several others. When we had prayed, we conversed on the nature and importance of their work, and the motives presented in Scripture for diligence and fidelity in the service of Christ. We reminded them that we are brethren in Him; that the committee in England meet almost weekly and give much time, and many christian friends there devote much property to missionary objects, looking for no pecuniary reward; and we trusted that they would work with them, in expectation of the second coming of Christ. They all heartily concurred in what had been suggested to the school-masters; and three of the members present promised to attempt sunday-school teaching. They all expressed themselves as highly pleased with our visits to their respective chapels; and on leaving, begged us to present their grateful thanks to the Committee and friends in England. One or two observed, "It was through your missionaries that we were converted; had they not come, we should still have been in darkness." In the evening all the members and communicants at the Pettah chapel able to come, met us by invitation of Mr. and Mrs. Allen, at their house; and Mr. Leechman having

returned, we spent a most pleasant evening in devotional exercises. Our dear friend Mr. Sands, just arrived from Calcutta, joined us. It was like a social meeting of members in Christ at home; except that some of the brethren had a coloured skin and some white dresses. In-doors, with unimportant exceptions, we might have fancied ourselves at home, with the same manners and the same hymns and prayers; but on stepping into the street, how great the contrast! the native houses, slightly clothed figures, other languages, the darkness of heathenism. I took the liberty of alluding to this, and reminding the friends present that they were lights in a dark place; and urging them to strengthen the church at the Pettah as a centre and source of christian and missionary influence.

On Lord's-day, October 20th, we had the pleasure of seeing Mr. Allen baptise Mrs. Elliot, Mr. and Mrs. Clark, and a young man named Morgana. Brother Leechman preached.

On the 21st, I visited a Government Female School in Colombo, of which Mrs. Elliott is mistress, a Wesleyan; she is an excellent teacher. She said the government required that the first hour should be spent in religious exercises, but left the manner to the teacher; which appears to me to be a good rule. She uses no catechism. On my return, I found the preachers and school-masters had come a second time to take leave; and I shortly addressed them all.

October 22nd, we took leave of our good friend Mrs. Allen. Mr. Allen and Dr. Elliott kindly accompanied us to Galle. The rains had made the road exceedingly bad; the horses had been wearied, as we learnt, by extra work, and the coach was were rather heavily laden, so that stage after stage they ran on at a brisk space for a short distance and then made a dead stop; nor would they start again until

we found men to turn the wheels and push the coach. We were sixteen hours going seventy-two miles; but pleasant company and various little adventures made it very tolerable.

Our stay at Galle was also very agreeable, as we had kind invitations from Sir Anthony and Lady Oliphant, who happened to be there, John Marshman, Esq. and his lady, and the Presbyterian and Wesleyan missionaries. They held a public meeting at the Wesleyan chapel to take leave of us. I have strangely forgotten to mention before, that a public meeting was held for the same purpose at Colombo, which was numerously attended. My late esteemed brother-in-law, the Rev. J. J. Freeman, was present, and spoke in his usual pleasant and powerful manner. He had gone to Galle to find a ship homeward, and hearing there that I was at Colombo, came on thither. That noble brow is now low in death; the sparkling eyes are dim; but though he gazes no longer on the beauties and wonders of the earth, his freed spirit, we doubt not, beholds far richer glories, and unites in higher praises, before the throne of God and the Lamb. I was called to mingle my tears with his, immediately on my return home, at the grave of his excellent mother. Little did I think that we should so soon have to deplore his own removal; for he was then apparently in good health.

On the 25th, the "Oriental" steamboat arrived at Galle. Mr. Allen and Dr. Elliott accompanied us to the ship; and with sincere regret we took leave of those esteemed friends.

There is in Ceylon an American mission at Jaffnapatam; the Church of England has its chief mission at Cotta; and the Wesleyan society at Colombo. These places form good central stations, places of root and stem, whence good and healthy branches may be sent forth. They all have training-

establishments to prepare pious and talented young men for the ministry; and give special attention to schools for boys and girls. The Presbyterians have large congregations from among the Burghers. At the Presbyterian church in Colombo there are nine hundred communicants. The Rev. Mr. Palm preaches there in English, Dutch, and Portuguese.

Will the reader kindly allow me to supply one or two other omissions. At the Botanical Garden near Kandy, I saw, among other things, a noble collection of palms; including the talipot with its splendid column and immense leaf; and also the India-rubber tree, a species of banyan, with immense roots spreading all round the stem, above the surface of the ground.

The fire-flies may be just adverted to; they are so beautiful. You might almost fancy that some of the stars had taken wing, and were sporting around you. They are seen, of course, at night, chiefly among the dense foliage near the sea-shore.

We went over the Wellicadde Gaol at Colombo, and were highly gratified at the order and industry which we witnessed there, owing greatly to the wise and kind superintendence of the governor, A. G. Green, Esq. The prisoners are employed on the roads and Cabook quarries: if diligent, they are placed in workshops on the premises, taught useful trades, and encouraged by the payment of a small allowance. In a report published in 1849, it is stated that there were in the prison 300 prisoners; of whom 30 were Protestants, 40 Roman Catholics, 33 Mahommedans, 158 Budhists, and 39 Gentoos. Some remarks in the report, of which, when I wrote Chap. II., I was not aware, confirm the views there taken. It is said, that the slender tie which their religion imposes on the Budhists, permits them to assume the name of Christian whenever it suits their purpose. Those called Protestants are only

nominally such. The Roman Catholics fall in with the habits of their neighbours, the nominal Protestants; and take an equal interest in the religious services. Mohammedans experience no change; as they come, so they depart. Gentoos are the low class of Malabars; the instruction given to them is productive of much good. Religious service is conducted in Tamul and Singhalese. A regulation sanctioned by the Government, that "Every hour attentively passed in school or divine services should be deducted from the sentences of all prisoners under confinement for more than three months," speedily raised the number of scholars from 17 to 150.

Ceylon is a fine, open, and inviting field for a christian mission; and our mission there has been and is being blessed by God. Many converts are the seals of His approbation. Faithful servants of our blessed Lord sent out by our society have finished their course with joy; and before the Throne can humbly and gladly say, Here are we and the children whom Thou hast given us. Our present superintendent is an indefatigable labourer, judicious and successful in his efforts; but he needs two or three European associates to sustain and extend the work, especially to train pious and talented natives. Let us take courage and go forward.

CHAPTER IV.

VOYAGE FROM CEYLON.—MADRAS.—CALCUTTA.—SERAMPORE.—ACCOUNT OF BHUGMAN MISOR.—JOURNEY TO BENARES.

On the morning of the 28th of October we neared Madras; first passing the mount called after the apostle Thomas, now a cavalry station, near which many Roman Catholics dwell. The nawab's palace was one of the first objects visible; then the government house and offices, the esplanade, light-house, merchant's houses and stores, many with fine fronts. There is no harbour. Many kites were flying about; and large native boats and katamarans, with a few ships made the scene lively and interesting. Several of the boats, each rowed by eight or ten natives, came alongside; the men had little clothing and were very vociferous. We accompanied Sir Arthur Buller and another gentleman into one. I had to crawl along a deck of loose spars to get to my seat, while the boat kept heaving and dashing against the ship; and I saw that its bottom was covered with water. The surf was not so great as it often is; we had two or three hard knocks, and were then placed in chairs and carried to the beach. We hired palkys and started for the residence of our missionary; besides the bearers, we had a dobosh or guide, which would be a good plan in Calcutta. The dobosh, or two-tongued man, talked a little English, and guided us right. The streets seemed very irregular. Most of the houses are of brick; some with tiled sloping roofs, others with flat; some handsome, others wretched-looking places, with matting for

top and sides. I noticed pillars covered with the plaster called chunam, made of shells and much like marble. We passed bazaars, churches, and mosques. Mr. and Mrs. Page received us cordially. They have a nice house and garden; and part of the house makes a neat and pretty chapel. The attendance at the latter, he told us, is about eighty. There are in this city about fifteen places of worship for the English. The natives speak Tamul and Teloogoo. There are 14,000 East Indians; two-thirds of whom are Roman Catholics. Mr. Page has a few English and more East Indians in connexion with him. Colonel Russell supplied the means of beginning and sustaining the effort, wisely designing to raise a church which should be able to originate and encourage efforts for the natives. We spent some time pleasantly with our friends in devotion and conference; and then got back to the beach. On coming in sight, a swarm of black fellows began pushing and shoving one another without mercy, and vociferating to us in their unknown tongue, each wishing us to take his boat; on reaching them, they crowded so rudely and closely round the palanquin that it was partly overturned. I managed to jump out; and was almost torn to pieces by those gentry. However, we retreated into a store and there settled costs with the palky-men. On again walking out for a boat, some of the men, without saying a word, seized hold of us, carried us in triumph through the surf and put us into their boat. We were soon safely on board our steamer. We spent one Lord's-day in that vessel: and we intimated to the captain our willingness to preach, but he neither asked us to do so, nor did he read prayers. This was the only steamer I was in, where we had no public worship. One week took us from Galle to Calcutta.

The first spot which presents itself as you approach the Hoogley is Saugor Island—a fit emblem of the native mind,

crouching low before the foreigner; and as full of errors and vices as that flat shore is of jungle and wild beasts. The Hoogley is a fine stream, and the low banks very fertile; woods, paddy fields, and native huts present themselves, till you behold the stately dwellings of our countrymen at Garden Reach. On the left hand was Bishop's College, large and handsome; mansions in beautiful compounds on the other side; ships and small craft on the river; and the government house within view at a distance. While admiring these sights, with strange excited feelings, we suddenly found ourselves at the landing-place. Brethren the Rev. Messrs. Pearce, Wenger, and Lewis came on board and welcomed us to India. It was great joy to us to see them. When I got on the bank and was waiting in the sun for the luggage, I felt my head grow dizzy and was obliged hastily to seek shelter from its burning rays. It made me feel how necessary and how pleasant is a shadow from the heat in such a land. Our friends took us in their garies (one-horse carriages) to the temporary residence of our brother, the Rev. J. Thomas, in Park Street, the mission-house being under repair. This part of Calcutta certainly is not European; nor is it like any other city that I have seen in the East, except in its general magnificence. It is a noble, chequered, and strange place; a fit capital for one of the noblest and strangest empires in the world. The houses of the English have generally the princely aspect and air of our west-end residences; and often near them you may see the native hovels. Another part of the city, however, is occupied by the natives exclusively; it contains all sorts of residences, large and small, is full of bazaars and teeming with life.

Mr. Thomas' residence was a large stately house, somewhat out of repair; and Mrs. Thomas and her lively children made our sojourn there very pleasant. They

called it cool weather; but it was very hot from the rising to the setting of the sun: and to order a carriage or palanquin every time you wished to leave the house was to me unpleasant. The servants and bearers too, profess not to understand English, and they and the English call places by different names, so that you are reduced to the narrow limits of communication by signs, and feel yourself very helpless, unless you have a friend with you initiated into these mysteries. The houses of the English are generally apart in separate compounds. There is a carriage gate, with a lodge and out-houses for the servants; and your carriage stops under a portico at the front or side of the house. The rooms are large and lofty, with large windows and venetian blinds. The sitting-rooms have punkas, or fans suspended from the ceiling; the beds have mosquito curtains, and adjoining each bed-room is usually a bath-room. They are furnished in most other respects in English style, according to the taste and means of the occupier. The arrangements are adapted for the hot season. I thought in the cold season, some of the rooms were draughty and uncomfortable. The meal-times are, nine or ten o'clock for breakfast, about one o'clock tiffen, and about seven o'clock dinner; but not according to the laws of the Medes and Persians, for every family does as it pleases. The bill of fare is more copious generally than at home. Curry and rice appear at breakfast as well as at dinner. The houses commonly have flat roofs, which serve for a promenade. The streets have no foot pavement; natives and Europeans alike walk in all parts of the road, avoiding carriages as best they may—that is when Europeans walk at all, which is not often. Fires, among the native huts, are frequent. I saw a large space near Entally, where, I should think, fifty had been destroyed.

It was a great pleasure to us to meet the reverend

brethren connected with our own and other missionary societies in this great city. Two or three of our brethren, I had seen in England, and of all of them had often heard; now we met and conversed, and sang and prayed together on the missionary field. We had much conversation on the state of the mission; and found that it was necessary at once to make arrangements for visiting the stations. By their advice, Mr. Leechman and myself resolved first to visit the upper provinces. Before starting for them, however, we paid a visit to Serampore. Mr. Denham came down to accompany us thither. As we proceeded in our passage up the broad stream, he pointed out to us the places of note and mentioned circumstances that he had seen. "I lately saw," he said, "a man brought down to the side of the river, poorly and wanting attention, but not so bad as to endanger life, and about fifty years old. I remonstrated with those who brought him. They said, 'What have you to do with it?' The poor man exclaimed, 'They have brought me down: what can I do.' As I was leaving, Mr. D. said, I heard the splash of the body as it was thrown into the river."

We passed many handsome ghauts. They are frequently built by natives as acts of merit; and temples are placed close by. They are bathing-places, generally for men and women; a few for women only. At Khurda were twelve temples, being erected in honour of Seeb, at the expense of a native widow lady; they will cost, with another behind, a lac of rupees. At three or four of the ghauts, we saw fires for burning the dead; each attended by a Brahmin. We passed Tetighur with twelve temples, and Aldeen, where Henry Martin lived, and the Ras Temple, dedicated to Krishna, in remembrance of his sporting with the milkmaids. Serampore soon came in sight on the left, and Barrackpore on the right side.

Serampore is an interesting spot, with its beautiful trees, and with both old and modern buildings. The Baptist College is a fine ornament to the place. The Baptist chapel is remarkably pretty; paved with marble and adorned with tablets, rich in detail, and yet chaste in general effect, in memory of Carey, Marshman, and Ward, and of two ladies of the name of Marshman, the mother and former wife of J. C. Marshman, Esq. We went over the college, and met nine young men who were educated there and had come purposely to see us, seven of whom have professed their faith in the Lord Jesus Christ. We were much gratified by the efficient manner in which the business of the college is conducted. We paid one or two visits, subsequently, to this important institution, and may therefore refer to it again. Mr. and Mrs. Marshman are very kind and useful. They principally support a boarding-school for native girls; Mrs. Marshman gathers them round her every week, and gives to them scriptural instruction. We visited the native chapel and village, and the burial-ground where the first three missionaries lie interred. How great the good which they accomplished! how bright their example! how fragrant their memory! Men they were, extraordinarily gifted with natural talents and evidently called by God to their work; when we think of their diversified and erudite labours, their skilful and comprehensive plans, their patient and indefatigable activity, and their success in spreading scriptural knowledge and stimulating missionary efforts, it becomes us to glorify God in them; and to sustain and prosecute the noble work which, through His grace, they commenced so auspiciously in that wonderful land. Dr. Carey breathed his last on the 9th June, 1834; Dr. Marshman, September 5th, 1837.

We drove afterwards to a very different place—the car and temples of Juggernath. While straining my eyes to

gaze at the hideous idol, I inadvertently put my hand on the platform in front of the temple; at this the priests were, or pretended to be very wrath, and abused us loudly and with vehement gesticulation. I think it was chiefly occasioned, however, by Mr. Denham's presence, he having boldly preached against them at their last festival. He now translated for them a remark which I happened to make, that it was a great pity they did not worship the true and living God instead of that idol. "Do you mean to say," exclaimed they, "ours is not a living god?" "You know," Mr. Denham said, "that it is not." Their answer was very much like an admission of defeat; for they only said, "Go away: go away." Mr. Denham told us, that at the festival he saw the people bring their offerings; they were so numerous that the priests could scarcely find things to receive them in; cups, vessels, cloths, were all full, the priests were running down with perspiration, and the vessels running over with offerings; and in honour of an abomination, a vanity, a thing of naught! Our dear brother took his place close to the temple-gate, and there, alone, amidst tens of thousands of the heathen, preached to them the gospel of Christ.

We met at Serampore a native convert named Bhugwan Misor, a Kurnal Brahmin from Thaneshur, near the Punjab. I took down from his own lips, some interesting particulars of his history. He had been a priest of high caste, and his family was connected with the Rajah of Delhi; he accompanied the rajah on a pilgrimage to Mecca many years ago; although a Brahmin, he went with Mussulmans, because one of his relatives was a wife of the rajah, and she required some of her own people to go with her. Thirty years since he was in the English army. One of the officers was accustomed to read the Scriptures to his men. Bhugwan thought before, that there were only two sorts of people in the world,

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OLD BUILDING CALLED "THE PAGODA" AT SERAMPORE NOW DISUSED AND FALLING INTO RUIN. THERE, CAREY, MARSHMAN & WARD BROWN, BUCHANAN, AND HENRY MARTIN, MEN WHOSE NAMES ARE TRULY ILLUSTRIOUS, USED TO MEET FOR PRAYER AND CONFERENCE.

Mahommedans and idolaters; but he found that there was another sort when he met with the English, and heard the Scriptures. The officers also hired a man named Anunda Mushi, trained under our brother Thompson, to teach the children and young men. Captain Hunter said to him, pointing to Bhugwan Misor, "Take this lad and teach him; and if he learns well, I'll give him a little reward." Near Kurnal he happened to meet with Mr. Wolf; he distinguished him by the name of "the Jewish Wolf," but found him a kind under-shepherd. Mr. Wolf spoke a little Urdu, read to him the parable of the prodigal son; and said, "You are a poor prodigal; you have wandered from God. He is a kind Father: do you return to him." Relatives and companions, however, became displeased at his showing attention to Christianity, some of them insulted him, and took his books and burnt them; but all this made him more anxious to know why they persecuted him. He and Anunda Mushi were afraid to go into the streets; for their lives were not safe. One day they caught Anunda Mushi and beat him. This was at Delhi, twenty-eight years ago. The chaplain of their regiment was a good man, and came from Kurnal to Delhi and wept over them, and said, "Let not this move you; cleave to Christ with purpose of heart." All this time his views were confused and imperfect; but he felt that there was something in Christianity. He said to himself, "Where are these books printed? I will find out the place." He thought nothing of the distance; but set out with an intention to reach Serampore—it was more than 800 miles off. He went some way, and then returned again to Delhi. He had heard of Mr. Thompson before, but had not spoken to him; now he determined to go back and speak to him; he did so, and read with him, and also with a pundit, in the Scriptures; when his views were clearer, he was

baptised. One day he read in John, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; he shut the book and ran off to Mr. Thompson, filled with delight and trembling, for he thought, "Could such joy be his?" Mr. Thompson read a hymn to him, containing the same sentiment; they knelt down and prayed together. He afterwards assisted Mr. Thompson in a new translation into Hindi; and was employed by government in taking depositions when an English magistrate was shot at Delhi. He was baptised in the river with Captain Brent and his lady, and Miss Thompson. Mr. Thompson visited Serampore to get his New Testament printed, Bhugwan accompanied him, and joined the church there; he then received instructions as to preaching. Afterwards he was sent to Chittagong and many other places. He is a clever, industrious, devout and useful man. Between twenty and thirty persons are known, who have been converted under his ministry. After mentioning the latter circumstance, in answer to a question from me, he earnestly said, "It is written, 'Not unto us, not unto us, but to thy name give glory.'" He expressed much joy at seeing me, as one who had come from England from love to Christ; and said, "What a meeting there will be when all the people of God meet together!" Mr. Denham confirmed the previous statement; and said "He knows Hindi, Punjabi, and Hindustani." He is copper-coloured, with a fine brow; dressed in white as usual, and with quiet gentlemanly manners.

Mr. Leechman was welcomed by many friends at Serampore, the scene of his former labours, with great cordiality.

We were recommended to travel to Benares by a gari just started by a new company. We diminished our luggage as much as we thought practicable; though we found out

by degrees that it not only might be, but must be still further curtailed. The carriage holds two; and is adapted for sitting in the day, and by drawing a board across, for lying down by night. We set off in the evening of November 14th. After the first two stages we were surprised to see men put to instead of horses; and all the rest of the journey of 400 miles we were thus drawn. We left Calcutta amidst a multitude of heathen processions, as it was some festival; a goddess was carried about covered with tinsel, and there was much loud music. On reaching Hoogley in the middle of the night, a vast murmur caught my ear, and on looking out, I saw a grove of lofty trees illuminated with innumerable lamps, and the whole surface beneath crowded with a dense unbroken mass of people. We stopped to breakfast at a dawk bungalow. These are houses provided by government every eight or ten miles on this road, which is called the Great Trunk Road to the north-west. The furniture consists of a few chairs, table, and bedstead; there is a bath-room, and in a neighbouring cottage, an attendant, who will get you hot water, rice and fowl, milk and chow-patties; but you must take your own tea and sugar. At some places they enlarge the bill of fare. At Burdwan we paid our respects to Dr. Hastings, a relative of Mr. Marshman's. The bearers said, "These must be great people, for they know the doctor." We were asked at some places whether we were judges or captains.

At Munglepore we had hills in sight, a great relief after the monotony of the immense plain. It was the commencement of the Rajmahal range, which presents, for many miles, a variety of bold and beautiful scenery—mountains, rocks, and thick woods, the resort of tigers and other wild beasts. We passed several rivers, some with bridges and some without. At Sheerghotty, or tiger's pass,

the Boar had a great extent of sands. At Deeheeree, the Soan spreads its sands, three miles in width. Palkys were provided to take us across the latter; we passed the deep branches of the stream in boats in the moonlight, and found another carriage on the opposite side. At Sasseram we went to see Shir Shah's tomb; the bold but unprincipled man rests there in all the glory that a fine stately building can give him, which amounts to the frequent repetition of his name by people who usually know nothing more about him.

Our bearers generally behaved and did their work well. We gave them "boxes," as they call the gratuity, which no doubt kept them in good humour; though sometimes they tried to get more from us than we judged reasonable. We passed two gentlemen on the road, who set off in the same mode of travelling, the day after us, but gave no "boxes." On reaching the Ganges on the morning of the sixth day, 20th November, we saw Benares stretching its magnificent river-front before us. We had to pass over in a boat to Raj Ghaut.

CHAPTER V.

BENARES.—MRS. SMALL'S DEATH.—SUDDAR AND BAZAAR SCHOOLS.—SARNATH.—NATIVE CITY.—CHURCH OF ENGLAND MISSION.—PILGRIMS.—BULLS AND MONKEYS.—ELEPHANTS.—NATIVE PREACHERS.

We were kindly received at Benares by the Rev. G. Small, at the house then occupied by him and the Rev. Mr. Buyers of the London Mission. On the 21st we started in his gari about seven o'clock, A.M. and drove to the Bazaar School; but most of the scholars, through some misunderstanding, had gone to Mr. Small's. We called at the house of our aged missionary, Mr. Smith, who was far away, with the two native assistants, preaching the Word. It is an old Mahommedan house on the Ganges, and looks like a small fortification. We saw and conversed with his wife, a coloured lady of kind manners and unaffected piety, speaking English pretty well. Her husband was formerly engaged in mercantile affairs, by which he acquired some property: they have been most generous and useful in bringing up orphan children. An out-house in this residence was the first English chapel in Benares. We entered from the river-side by ascending a long flight of stone steps; the sitting-room had pillars somewhat Moorish in appearance. We had to descend again to the narrow street on the other side; and in doing so, passed a large room now used as a chapel for beggars and pilgrims, to whom Mr. Smith preaches in Hindi once a-week. It is a sort of ragged-school affair; but chiefly for adults.

We then crossed Raj Ghaut to Mr. Small's former resi-

dence—the scene of the fearful catastrophe by which Mrs. Small lost her life. On that sad occasion, boats were lying in the river loaded with gunpowder, which caught fire in the night; on approaching a window, she was instantaneously killed by one of the explosions; the house was much shattered, many houses in the neighbourhood destroyed, and several people killed. For her, no doubt it was sudden glory. She was a most excellent woman, and her memory is cherished with affection by many whom she aided and instructed. The house stands on a beautiful point, commanding a fine view of the river and city. An old fort is said to have stood there before; and probably, at some period still more remote, a temple, as idols have been dug up. Adjoining the grounds is a garden, in which stands the tomb of a Mahommedan saint, of very beautiful workmanship, in what may be called the florid Moorish style. In the road, afterwards, I passed the Rajah of Benares—a good-looking young man, in a carriage, with numerous gaily-dressed outriders. I noticed also several camels and elephants.

22nd. In compliance with the request of the missionaries, we examined the Suddar or Sadar school connected with our Mission. About seventy children of the Bazaar school also attended. The little fellows were neatly dressed with caps and ear-rings; some of the caps were very gay. The elder classes had read through the gospels; and answered our questions on the chief doctrines of the gospel quite well.

In the Suddar school, there are 150 boys on the books. They were examined in English, Hindi, Bengali, and Persian, in grammar, geography, and the New Testament. I noticed in the Mahommedan class, that each boy had a different dress. One, a white lace skull-cap and a muslin robe, his skin light brown, with rough flowing hair;

another had a coloured robe and bracelets; only one had a turban; two were young men. There is reason for gratitude and joy in these Mahommedan and Hindoo lads being brought under Christian instruction. We were, on the whole, much pleased with the state of the school. The Rev. Mr. Fuchs of the Church Mission, Mr. Mc Kay, principal of the Free School, Messrs. Buyers and Sherman of the London Mission, Professor Tresham, and others were present.

23rd. Mr. Small and myself started for Chunar. The country was quite flat; we saw darl growing, like a shrub, and producing seed resembling peas. We stopped at Sultanpore, a cavalry station; and were asked to breakfast by Lieutenant Richardson, the commandant, a remarkably fine-looking man. He said he did not know of one native soldier having become a christian. Attention, I think, should be paid to that matter. One or two mutinies, in the early period of our empire, were supposed to originate from a fear on the part of the native soldiers, that Government would compel them to become christians; and they have been very careful since to avoid such an impression. But there is a great difference between an attempt to compel them to become christians, which would certainly defeat itself, and permission to instruct any willing to be instructed.

When we reached the Ganges we saw, on the opposite bank, the fine fort of Chunar, with its towers and walls; we crossed in a ferry-boat. Chunar is an invalid station. We called on the Rev. W. A. Wallis, the chaplain, who according to the custom of the country, kindly invited us to be his guests. We accepted his offer. Some friendly discussion took place on our differences; and he seemed anxious again to bring us under the wing of the Church. May he, as well as we, form part of the true spiritual church, chosen and called of God in Christ Jesus, the

apostle and high-priest of our profession! The object of our visit, as we told him, was to make inquiry respecting the state of the Baptist congregation; and to that, of course, we devoted our time. The person, who chiefly sustained the Baptist cause there previously, had become a Swedenborgian; when we called on him, he avowed sentiments which appeared to us clearly anti-scriptural. We felt much sorrow at his having embraced those views; and thought it right to intimate that they must not be disseminated in our chapel. We preached there twice. The English in the place are mostly disabled soldiers, and exert a bad influence over the natives by their irreligious conduct.

As I walked out early on the Monday morning, I saw a native approach a holy tree, at the root of which was a small idol. He walked round the stem several times, poured water upon it, kissed it, muttered some words—the name of an idol or a prayer, poured water on the idol, and then departed, I fear not in peace. We returned to Benares by boat, landing, in the way, to get a peep at the castle of the Rajah; it is very large and irregular, and under repair, which is wanted badly enough. They said the rajah was at his prayers, so we looked at his tigers instead of himself, and noble brutes they are. Coming down the river thus, I got a fine view of the river-front of the city, which is a succession of ghauts and palaces, houses and temples. The Musjed rears its lofty and slender minarets far above the other buildings. The natives say, Kashi (Benares) is so holy that Gunga will never injure it; but the river-goddess has certainly forgotten herself, and in some of her wild gambols has sadly undermined and injured several buildings of her favourite city. There were crowds of people bathing; on the fine broad flights of steps, you see huge images of Hunaman, the monkey-god, and Bhim Sain, a renowned giant. Our good friend

Professor Tresham lent us his gari to visit Sarnath, which means bull-lord, and reminds one of Egyptian idolatry. It is seven miles from Benares; and is a place of very ancient and extensive ruins. The ground for a considerable distance is covered with mounds, bricks, and stones, remains of temples or tombs said to be of Budhist origin. The principal of them are dome-shaped and of brick; they seem to have been cased over with carved stone of elaborate workmanship and great beauty of design. Close by, there are, a Hindu temple, a large court with porches for pilgrims, and some Mahommedan tombs. We crossed the small river called the Bernah in a boat, in the midst of a mela. The people were collected in groups; each group had a man beating a drum, the rest repeated prayers, and then began chatting together. There were heaps of little cups, the people were putting arrack into them and setting them afloat on the stream as an offering to it; some of the arrack gets down their throats too. It looked in other respects like a country fair in England.

Jairam Dutt and Kishoon Sahoy, two young natives, called and told us they had received a bible from the Church missionaries, and believed in Christ; but they were obliged, they said, by their parents, to go to the idol's temple. We urged them to follow the Lord fully.

In the native city, the houses seem crowded and crushed together; and some of the streets are so narrow that, with your arms outstretched, you can reach across them. In the suburbs, you have good wide roads; and there you see the bungalows of the English and of the wealthy natives. In one of the compounds, I noticed a beautiful small erection something like a Mahommedan mosque; it is the tomb of a Mussulmanee, whose husband was a civilian and who erected this monument to her memory. A curious story is told of the son of such a marriage. The

English father had him christened; the Mussulmanee mother had him circumcised. She left him, at her death, considerable property, on condition that he should perform, every year, certain Mahommedan ceremonies. With this he complied, dressing on those occasions like an Eastern, at other times as an Englishman. When he died, some Mussulmans were in the house, who uttered over the corpse their dirges and were about to bury it according to their rites; the English magistrate hearing of it, thought that would be wrong, so he sent and had the dead gentleman shaved and attired in English dress and buried in the English burial-ground, and the Church service read over him.

The extensive suburbs are divided into three parts; Segra, Secrole, and the neighbourhood of Raj Ghaut. At Segra, the Church of England missionaries have their station. We visited them and were courteously received. The Rev. Mr. Smith, one of the missionaries, told us that he goes into Benares and preaches to the natives. He said, "There is slow but distinct progress. They admit now that they may become christians, which, a few years back, they would on no account have done. They do not contend much for their idolatry; but allege that there are difficulties about Christianity, and that they do not like to incur a great temporal loss for what they still consider an uncertainty."

At the residence of the Rev. C. B. Leupolt and his lady we saw the native christian women at worsted-work—making slippers, figures, and flowers for chairs very nicely; they were married women. In an out-house, six or seven men were binding books; and in another room, some were engaged in watch-making. There are about twenty-four families there; and about forty more some distance off, engaged in agricultural pursuits, which he said

answer well. He is the author of an interesting little book entitled, "Recollections of an Indian Missionary." He said, "The natives require constant help and superintendence; they are like native soldiers, good when led on by European officers." On this subject, I may just mention a fact told me by one of our missionaries. His two native assistants preached near where a Mahommedan lived, who after they had gone, asserted that one of them had entered his house and used his hookah, which was false; and he said when he came again he would punish him. This was reported to the native preachers, who were in some alarm. The missionary said, "Never mind: I will go with you." He did so, saw the Mahomedan, and asked him "Do you say the preacher entered your house, and used your hookah? Had he not one of his own? You know very well that he did no such thing." The man was silent; and the preachers went through the service without interruption. I doubt whether it would not have been better to let the native preachers themselves meet such a difficulty by meekness and zeal. On the part of the missionary it was, at all events, done in kindness to his associates.

But to return to the Church mission. We went into their church, which is plain and good; the pulpits are finely carved in trellis-work by Mr. Leupolt himself. We noticed that the door to the belfry had a hole evidently burnt in it. Thieves had managed to get on the roof and down the belfry, finding the door locked, they began to burn out the lock, but the fire was seen, and on hearing persons approach, they fled. We then went to the Rev. Mr. Fuchs'. Mrs. Fuchs had the orphan girls under her charge brought into the room. They sang a Hindustani hymn and repeated in English, "Guide me, O thou great Jehovah," and the Evening Hymn. One was blind. She also showed us some of their work. It is altogether a fine establishment, and is doing good.

One morning during our stay at Benares, a brother-in-law of the rajah called on Mr. Small, through whom I held conversation with him. I asked him if he had read our Scriptures: he said he had looked into them. I said, as a stranger lately come from England, I would venture to ask him to read them; and begged Mr. Small to let me have a copy of the Hindustani New Testament, which I presented to him; he promised to read it. He was dressed in native costume. He is a handsome and gentlemanly man. He sent us, a day or two afterwards, a present of fruit and flowers.

We took some walks and drives in the city; it is a most curious place. Old-fashioned grotesque buildings, many of them large and richly ornamented, are mixed with others modern and handsome. The streets (the case, indeed, in most large places of which you know little) make a perfect puzzle, by their frequent turns and intersections. There are temples, I was going to say without number, but they are said to amount to a thousand. They are of all sizes, and differ much in form. Brahminee bulls stand or saunter about with the most perfect composure, and you have sometimes to push them out of your way; I saw them help themselves to grain and vegetables at the shops; but sometimes they were driven off. Most of the idols are of Seeb. Two corpses were carried along on rude biers by men, chanting or rather screaming, "Ram, Ram sut hai!" (Ram is true); each corpse looked to me as if merely wrapped in a cloth. One had no followers; the other was followed by several men carrying wood for its burning. A considerable number of women passed together; they were performing what is called the "panch kosi"; that is, as pilgrims, going the round of the temples and holy places. I saw a man close to me, lay himself down at full length in the middle of the street and stretch out his hands as far as he could; he then rose,

stepped the distance he had measured with his hands, and laid himself down again. On inquiry, I was told he was performing a vow. They sometimes go many miles in this manner. He looked very sad and weary: and no wonder.

We ascended one of the famous minarets, from which the prospect is far and fine; but I was most pleased with the peep it gives you of the domestic economy of the Hindoos. For you see the flat roofs, which serve as promenades and sleeping-places in hot weather; and I observed that there is often a room on the roof and opening to it, so that often the top room may have its terrace or yard, while the lower rooms have none. A Hindoo temple formerly stood on this spot; the Hindoos have a legend, that when the Mahommedans came, Maha Deo was so angry that he jumped into a well; and that when things were settled again, he appeared to the priests and told them to build a new temple. Just before the gate of one of the temples is the apparatus for sacrificing—two upright posts far enough apart to admit the animal's head, with holes to put a horizontal stick through, to rest the neck upon; the priest then strikes off the head. It was, I believe, a temple of Doorga and Kali. Some of the carved work was very fine: there was a porch all round, in which men were praying. Near to it is a part of the city where sacred monkeys have free quarters; scores of them were running, leaping, and making grimaces.

We visited the Free School, founded in A. D. 1818, by a rich native named Malia Raja Ja Narayan Ghosal Bahada, and containing 500 boys. I copied the following entry from the attendance-book:—

Present	Leave	Sick	Absent	Total.
411	15	37	23	486

"Leave" means absent with leave; and "absent" intimates without leave. On panch-kosi days many of the younger

boys are kept at home by their parents. They are divided into English, Hindi, and Persian. The endowment yields about 200 Co. rupees a-month, the Government gives 250, and the Church Missionary Society makes up the rest, which is not much, perhaps 40. We heard a class of young men read the third Chapter of Romans and questioned them closely upon it; they answered very well. There were about twenty; five of them Christians. There was a little girl in one of the classes; the teacher said she would come. I wish many more would follow her example. Why not institute a school something similar for girls? The missionary observed to me, "Most of these lads are the children of Brahmins. We require them to learn the holy Scriptures, and tell the parents our object is to make them Christians; yet they come." The school is well conducted, under the personal care and oversight of the Church of England missionaries. The Government have also a large college; a very splendid building has just been erected for it. Mr. Nicholls, the head-master, told me that the lads who learn English pay one rupee a-month; there are about 150 scholars; 120 pay, the rest are free. When he began the pay-system, the number of scholars fell considerably; but those who now come, attend better, and of course, improve more.

In going to the great temple of Benares, we met several elephants. The friend who was driving me, ordered the elephant-drivers to get out of the way; and they immediately led the huge animals into the nearest open space while we passed. The temple glitters in the sun with its golden turrets, which are covered with gold-leaf, and has most rich and elaborate carved-work; but the general effect is gaudy and inelegant. There is the sanctuary in the middle, and a court round, with narrow porches and several figures of bulls; but the principal idol is an emblem

of Seeb. Most of the people (the temple was full of worshippers, men and women) cast on some or one of the idols, a little water; some threw rice or flowers. This is the only act of worship on ordinary days, except prayer, which is little more than a repetition of the name of the god. The crowd of people all about the place was very great. It was altogether a most painful scene. Just beyond is a holy well—one of the dirtiest places I ever saw. Round this were standing Fakirs and devotees, men worse in appearance than merry-andrews, their countenances hideously marked with ashes made from cow-dung. Some of them asked us for rupees, saying, "We also are padres." We met several of them afterwards in the streets, almost in a state of nudity and thoroughly disgusting. The bazaars and stalls were numerous and busy; one was full of vegetables and curry stuffs in large flat baskets, then came one of chatties, or earthen-ware; another of toys, then one of brass articles; then a worker in silver. Here was a money-changer with heaps of cowries, there a cloth-merchant; now a pipe-seller (hubble-bubbles), and there a seller of idols. Often two or three of a kind were together, most of them very dirty, and some of the houses tottering through want of repair. There are the extremes of magnificence in temples, palaces of rajahs, and mansions of Baboos and bankers; and of meanness in the huts of the poor, but with abundance of carving and painting in all except the poorest. The English have caused all offensive paintings to be removed; so that you see now only native ladies and gentlemen with elephants, or fancy designs.

Before we left Benares, our missionary, Mr. Smith, and the two catechists returned. As we stayed with the former on our return to this city, I will now only refer to the latter. The name of one is Henry William; an intelligent man, by birth a Hindoo, but his father became a Christian in con-

nexion with the Church of England; he was taught when a child to read the Scriptures at Meerut, and was particularly struck with the truth that God is love. He can speak English, Hindustani, and Hindi. In answer to a remark on the importance of devotional habits, he said, "He knew it was his duty to maintain secret prayer; and he delighted in it." Jacob Borranger, the other, was also by birth a Hindoo; when he was about twenty years of age, two of his brothers became Christians. He saw one of them reading, and inquired what book it was. He said the Bible; and asked him if he would like to read it. He did so; and became convinced of its truth. His associates in the regimental band, to which he belonged, and his wife were surprised at the change in him, and she opposed him much; but it happened that he had to leave his home for a time, and during his absence, his brother spoke kindly to her, and taught her the ten commandments. On his return, he inquired what his brother had taught her; and she repeated, "Thou shalt not make to thyself any graven image; thou shalt not bow down to it, nor worship it." They then conversed together and said, "We are doing wrong; we must declare ourselves Christians." His knowledge, however, was very small, and he was induced to join some Roman Catholics; but, through God's mercy, happening to meet with Mr. Start, that gentleman explained to him the errors of Popery, and he was baptised by one of his missionaries.

The Rev. H. Heinig, our other missionary at Benares, is a man of active and energetic habits. He and his wife are devoted to the work; but want some better facilities for it, the premises belonging to our society being small and inconvenient. The Baptist church consists of ten European and thirteen native members. Mr. Tresham, who was educated at Serampore, and is a gentleman of superior

talents, acts as deacon. Mr. Leechman was his guest part of the time we were there. Our missionaries go out daily for evangelistic labours in the city and neighbourhood. God has encouraged them by several interesting cases of conversion. The central position, vast populousness, and great resort of pilgrims make this city a very important sphere of missionary effort. The Rev. Messrs. Buyers and Sherman, of the London Missionary Society, showed us much kind attention.

The Sacred Bull.

CHAPTER VI.

ALHAHABAD.—FORMER PRACTICE OF SELF-MURDER THERE. —CAWNPORE.—THE MILITARY.—THE NAWAB OF BANDA. THE DYING BRAHMIN.—NATIVE CITY.—DELHI.—MARRIAGE PROCESSION.—OUR LATE MISSIONARY.

We left Benares, 27th November, by horse gari for Cawnpore. The country continued nearly as flat as in Bengal; but higher, dryer, and less fertile. We approached the Ganges over a long tract of sand, passed over on a bridge of boats, and were soon in the midst of Alhahabad. What a fine name it is! the dwelling of God. May it soon become so in reality! It is a large and handsome, though scattered place. The gardens of the English seemed particularly fine; and I was struck with the great size of the cactuses. Many of the inhabitants are Mahommedans; yet it is much resorted to by Hindoo pilgrims. A missionary of our society was there formerly; but there is none now. The American Presbyterians maintain their position well. We went to the Rev. Mr. Warren's; he was from home; but one of his people ordered breakfast for us. They have excellent premises; forming missionary's house, a printing establishment, and houses for twelve native Christian families. They have elsewhere, in the neighbourhood, a high school, five Bazaar schools, and a native village, containing about 100 Christians. They employ in their printing office, none but native Christians. At this spot the Ganges and the Jumna unite their streams; and it is considered, therefore, very sacred. The Hindoos used formerly to come here to commit suicide. The

Brahmins had a boat for the purpose of helping them to murder themselves, or rather doing it for them. They first relieved them of their money; then took them out, tied weights round them, and put them into the water. One of the English magistrates interfered; he said, "If people choose to drown themselves, he could not help it; but if he heard of any one assisting them, be he who he might, he should be punished." Soon afterwards, a man came with 500 rupees, with which he made offerings at the temples, and gave the rest to the Brahmins to drown him; but they were afraid, and said, after taking his money, "There is the boat: you can go out in it, and throw yourself in. He went out; but his courage failed him, and he returned and demanded back his rupees, which, however, they would not give, so that he had to go home poorer in purse, richer, it may be hoped, in wisdom. The practice was soon abandoned.

In continuing our route, I observed that the houses ot the natives had mostly mud walls; and many of them presented to the road, only a dead surface. We met long strings of camels and soldiers' baggage waggons. Not far from Cawnpore, on some open ground beside the road there was an encampment of a European regiment. It looked very picturesque; parties of soldiers were strolling about and some at work. We went in our one-horse carriage about seven miles an hour. It was curious sometimes when they changed horses, to see them place the fresh one a few yards in advance, and then drag the carriage to it. We travelled, as usual, day and night. At 4 A. M., one morning, we both got out to enjoy a moon and star-light night; the moon was in her wane, the stars shone with an intense brilliancy, and the dark clear arched expanse stretched over and around us without cloud, or mist. "The heavens declare the glory of God: the firmament

showeth His handiwork." On reaching Cawnpore, I was reminded of the title of a little German book, "A story without an end"; for it seemed to be interminable. We, however, found our friend Mr. William Greenway's; and were received by him and Mrs. Greenway most kindly. He is in business; and was also acting as pastor of the Baptist church then connected with us by friendly relationship only. The church contained forty-three members; but as most of them were soldiers, the number might at any time be much changed. There is a handsome chapel; where we had the pleasure of attending a church-meeting, when two more soldiers were received on a profession of repentance and faith. It was truly pleasing to see the earnestness and decision of these men in the cause of Christ.

Having an introduction to Major-general Vincent, I called upon him; and we had the pleasure of several interviews with him and his lady, and with Captain and Mrs. Baker, she is the General's daughter. On Lord's day, my companion and myself preached at the chapel, and I administered the Lord's Supper. Several of the pious soldiers called on us. One of them had served in Van Dieman's Land. He described the natives as very savage. "One night," he said, "he was in the neighbourhood of some wigwams, and heard a piercing shriek; he and some others ran to the spot, and saw a man holding his wife by main force and literally roasting her, because she had refused to fetch water for him." On Lord's day afternoon, about thirty native Christians met for worship at Mr. Greenway's house—the men in one room and the women in an adjoining one: a refreshing sight it was. On our return through Cawnpore, we stayed at Dr. Ransford's, one of the army-surgeons. We accompanied him to the artillery exercise, which to me was a novelty. The precision with

which they threw the shells was admirable. We walked out one morning to see the brigadier's review, and took the encampment of the nawab of Banda in our way. There were several irregular rows of tents, thirteen fine elephants, numerous camels, bullocks and horses, soldiers and men, a carriage like an old-fashioned family coach in England, and native carriages and waggons, some with red curtains for the women. Many groups of men were standing or sitting around; some preparing chow-patties (like oat-cake), others attending to the elephants or horses. In one tent were the nawab's hawks, eight or ten, with their angry look and flashing eyes. The nawab is only seventeen years of age; he had gone, on a young and spirited horse, to see the review. We afterwards heard from a gentleman whom we met, that he ran against the general, then against a lady's carriage, and finding he could not manage his horse, ordered his servants to release him; when it appeared that he had provided for his personal safety by being tied on. Two regiments of infantry were out; we saw them firing and marching, and noticed the society brought out on the occasion—English gentlemen on horseback, ladies in carriages, and natives mostly on foot. We were the only Europeans, I believe, who were pedestrians. The general, however, who was on horseback, rode up to us and conversed for some time. He had two attendants on horse-back and two on foot. Seeing his lady and children in a carriage, we paid our respects to her; and after the review, called and had tiffin at their residence. We talked of the progress of Christianity among the natives. The general said he had been told by his sircar of a Brahmin at Santapore, where many of the highest caste live, who, when old and ill, was carried to the Ganges. They were about to put the mud and water into his mouth and ears, when he said, "Stop! I have something to say

to you. For these ten years past, I have believed the Christian religion to be true. I know that, had I told you this, I should have been cast out; but now I declare my belief in Christ." They all fled away and left him to die alone. He was not, we trust, alone.

We accompanied Dr. Ransford in a professional visit to the camp; and went, in his carriage, into a street of officers' tents. While he entered one to see a youthful patient, several officers came up to the carriage and conversed with us. The tents have one mud wall; against which the fire-place stands. They seemed very comfortable. From one, a lady came out, with two or three children, to take a walk. Wishing to know something about the native city of Cawnpore, I inquired of an East Indian lady resident in the English quarters, where it was; but she told me she had never been to it. I mentioned it to one of the military gentlemen; when he said, "It 's at the back of our lines; is n't it?" We borrowed a gari and drove into it. There live thousands of natives, rich and poor, huddled together in narrow filthy rough streets; which is certainly their own doing. At first the streets were very narrow; but afterwards wider. They are full of shops and people; there seemed, on the whole, considerable traffic going on. Some of the larger bazaars had abundance of cloths, which, on a cursory view, appeared to be English. It was the middle of the day; in many of the shops, the owners were asleep on the floor or a charpoi; some were smoking, some, pictures of patience, doing nothing but wait and look out for customers, sitting, as usual, cross-legged. I was struck with the fewness of the visible indications of idolatry, pictures of Krishna and images in recesses. Minarets intimate the presence of Mahommedans. All these thousands of people treated us respectfully as we passed through the noise and bustle. Some asked us to stop

and buy something. Indeed, never, except from priests, at Serampore and one or two other places, did I receive the least rudeness from a native, or perceive any indication of a hostile or unkind feeling towards the English.

The road from Cawnpore to Delhi is still flat and uninteresting. We passed through Beerer and Allyghur, the latter a large scattered town; farther on we saw a curious old castle or large fort. On approaching Delhi, we had to cross the wide sands of the Jumna; in the midst of which a private gari met us. The driver stopped, and made a speech to us in Hindustani, of which, two words, "Thompson" and "padres," made the whole intelligible: so we immediately exchanged carriages, crossed the bridge of boats, and, in a few minutes, were at Mrs. Thompson's. Our visit was one of condolence with her on the death of her late husband, our excellent missionary. She no sooner saw us than she burst into tears, and began to speak of him. She introduced us to four young ladies, her daughters, all pious like herself. There they live, a church in a house, from which prayer and praise continually arise. We were glad to take part with them in these services. After breakfast we visited the English burial-ground, where the remains of our late brother slumber. I took a sketch of the monument, and copied part of the inscription. As usual, it is full of tomb-stones, recording the names of English men and women, who have died far from their native shores. In the evening we took a drive, in Mrs. Thompson's chaise, through the crowded streets of this great city. We passed the vast and lofty palace of the Rajah. The streets, different from those of Benares, are mostly wide; and the houses have more of a Turkish aspect, with much of faded splendour. The bazaars exhibit an infinite variety of things, many rich and costly, so that there must be much wealth. We saw several

elephants, many camels, and multitudes of buffaloes and horses. We went to a spot, in one of the principal streets, where Mr. Thompson used to preach; many persons recognised his servant, and began to speak of him with respect and interest.

In returning, we met a Hindu marriage procession with a great number of attendants, some carrying flags and banners: then came a band of musicians playing. The bridegroom was a boy, on horseback, in front of a man who held him on. His friend, another boy, rode in the same manner. There were many lights blazing away; and three large elephants closed the cavalcade. It got dark before we reached our hostess's. Next morning early, we set off with the syce to see some of the mosques. The first was large and fine; the second ruinous; and the third, in the centre of the city, remarkably splendid. You ascend by forty steps, and enter through a rich gate upon an immense square court, paved with marble, with a tank in the centre. The court is surrounded, on three sides, with a rich single portico; but in front as you enter, the portico is double: at each end is a lofty minaret; between the minarets are three large domes; the pavement and sides of the double portico are of marble, the latter adorned with carved and inlaid work, flowers, and scrolls. The effect is very fine; no noisy music—all perfectly still—no idol. You feel as if it were a place that invited you to pray; but thoughts of Mahommed and of the pride and licentiousness of his followers rise painfully in your mind. One corner is screened off for the use of the king. After breakfast, we accompanied two of the young ladies to the palace of the King of Delhi. You enter by noble gates, but are no sooner inside than some of the enchantment vanishes; for you are in a large dirty court, with a strange mixture of the grand and the shabby. You pass through gate after

gate and court after court in this style. In a spacious portico, supported by fine pillars, there is an old marble throne; there probably great and mighty potentates have given audience to their courtiers; and now it is a sleeping-place for some of the soldiers, whose untidy beds were lying about. We went on to the durbar, or hall of audience, in the centre of which the king sits on state occasions, or rather occasions of pomp and show; he sits on an elevated platform, and the British resident stands on his left hand. We saw also the Musjid, where this shadow of a king goes sometimes to pray; all of white marble, chaste, elegant, beautiful exceedingly, and clean, because it could not well be otherwise. The large gardens within the palace-walls, about which we wandered, are well designed, and would be very pretty, with the stream, and fountain, and beautiful trees, if kept in better order. But how can a monarch spend money on gardens, who has such a multitude of wives and children to provide for? The king is an old man; but still strong and active enough to go out hunting. They told us that the "parkul" tree in the royal garden is nourished with milk.

The labours of our late missionary were chiefly of an evangelising and literary kind. In frequent and extensive journeys, he faithfully proclaimed the gospel of Christ; and there were many instances of usefulness resulting therefrom. He wrote several religious treatises in different languages, compiled a Hindustani dictionary, translated the New Testament into Hindi, and prepared and published a New Testament in English, with valuable notes and extracts from different commentators.

We took a hasty walk on the city-wall; and went some distance amidst the ruins, which extend beyond for miles. Among them we saw the Laht, a pillar of one stone, which the people say was the stick of one of their gods. We

stayed at Delhi from the 4th to the 6th of December, and on the 7th arrived at Agra. In one of the Dawk bungalows, we met the Rev. Mr. Smith, chaplain at Agra, and had some pleasant conversation with him. He said, "My opinion is, that in fifty years India will become christian; but it will be by education."

CHAPTER VII.

AGRA.—BAPTIST CHURCHES.—TAJ MAHAL.—THE FORT.—PROVERBIAL SAYINGS.—MUTTRA.—TEMPLE OF KRISHNA.—BULLOCK-CARRIAGE.—BAPTIST SCHOOL.—BINDRABUN AND ITS NUMEROUS TEMPLES.—SECUNDRA.—AKBER'S TOMB.—THE RAM BAGH.—THE ETMAH DOULAH.—CHITOURA.—CHRISTIAN WORK THERE.—MORNING WALK.—VILLAGE LIFE.—QUARRELS OF THE NATIVES.—NATIVE PREACHERS.

At Agra, Mr. Leechman resided with the Rev. Mr. Lish; I stayed with the Rev. R. Williams. The native city is a large, dirty, busy place, inferior to Delhi; but the English quarters stretch far beyond it, and it being the seat of government for the upper provinces, there are numerous handsome bungalows with large compounds. There are two Baptist churches; Mr. Williams was still acting as pastor of one, Mr. Lish was pastor of the other; neither of them derive any pecuniary support from our society. On Lord's-day we both preached alternately at the different places. Mr. Urqhuart drove me to Mr. Lish's in the morning. It is a small, neat, pretty place, and was well-filled. In the afternoon we accompanied Mr. Williams to the native chapel, and heard him preach in Hindustani. There were about twenty persons present. A market which used to be held close by has been removed, by which the congregation has been reduced. In the evening

I preached to a good congregation at Mr. Williams', which is large, but with two rows of awkward pillars. I also administered the Lord's Supper; nearly fifty, I think, partook, and it was a pleasant season. How amiable are thy tabernacles, O Lord of Hosts! my King and my God!

On Monday morning we drove to the Taj Mahal, and afterwards went over the Fort, both which may be reckoned amongst the finest buildings in India. They are the memorials of the imperial greatness of Shah Jehan, and of his weakness and fragility. In the Fort he was imprisoned, during the latter years of his life, by his proud and ambitious son; and in the Taj, the feet of strangers tread over his dust. The Fort was first built, I believe, by Akber; and Jehangir resided there occasionally. The wife of the latter is, perhaps, the most celebrated lady in Indian history. Mill calls her Noor Mahl; Elphinstone, Nur Jehan. From the deepest poverty, she rose to be empress. She was as famous for talents as for beauty and grace; when her husband was taken prisoner by Mohabet, she mounted her elephant, and attacked him and his rajputs; and after having been driven back, found her way into the hostile camp, shared the imprisonment of the captive emperor, and planned the means of his escape. It was the niece of this lady whom Shah Jehan married. Captain Mundy says her name was Arjemund Banu, or as she was surnamed, he says, Muntaza Zemani, (the most exalted of the age.) Elphinstone says her name was Muntaz Mahal, which, corrupted into Taj Mahal, has ever since been given to the mausoleum. I mention these statements as one slight specimen of the difference of names in writers on India. The appurtenances of the Taj are of vast extent. You enter first a noble court; then pass through a magnificent gate into a large and beautiful garden, full of fine trees, shrubs, and flowers; at the other end is a raised

platform forming an immense square, paved with white marble, at each corner of which rises a beautiful and lofty tower of the same material. On either side there is a handsome musjid; and in the centre of this large and elegant square, stands the mausoleum, like a palace rather than a tomb. It is, however, simply a tomb, a resting-place for the dead. But who can describe its combination of grandeur and simplicity, its exquisite adornments, its unsullied whiteness, the majesty of its lofty dome, and the perfect repose in which it rests, with the river at one end, on which you look down from the lofty terrace, and the garden with its fine trees at the other, and a house for prayer on either side. On entering it, you descend a passage, forming an inclined plane, into a dark room below; there, shrouded in that gloom, are the real tombs. I sat on one of them, and indulged in thought. The riches of an empire seem to have been expended on this spot, and for what? To protect a few human bones, which now lie under our feet. The white and sculptured marble covers them; the proud walls, enriched with so many precious stones, and with such lovely and chaste designs, rear their lofty height over and around them; but surely it would be far better to have a simple stone over one's grave to say that we fell asleep in Jesus. There is much, however, that is sublime and instructive in these structures, by which mighty kings speak to posterity: "See how great we were, how prodigious our wealth, how fine our taste; and see what we are now, there down in that dark vault, trampled on by the poorest and most obscure!"

Over the dark room below is another, into which more light enters, and where stand the imitation tombs, exact resemblances of those underneath, surrounded by a marble screen, the tracery-work of which is very elegant; and there are small rooms all round, ornamented with the same

kind of work, and with carvings and mosaics. Shah Jehan died at Agra in December, 1666. I went a second time to the Taj, and it seemed still more beautiful; Mr. Leechman saw it by moonlight, a luxury I did not enjoy.

The Fort is altogether a noble erection, with its high walls stretching far along the river and then inward to the city, and its broad bastions and massive gates. It is used by the Honourable Company as an arsenal. As you traverse its ample courts, and go over the old buildings, those now disused and neglected, excite the deepest interest. You feel that you are where mighty kings and beautiful sultanas once lived; and try to picture to yourself the scenes of grandeur and revelry, of disappointment and sorrow, which doubtless occurred there. The Jumma musjid, the place of prayer, is very beautiful. There are eighteen pillars in three rows, with carved flowers and mosaic work of precious stones. The triple rows have a very fine effect. All the arches are of white marble. The present armoury was the ancient judgment-hall, and was then open in front. There is a recess, where the king or judges sat; and a marble slab in front, where the prisoner stood. There are now suspended over it three flags, taken from the Chinese, with the figure of a dragon, which they are said to have worshipped. At one end are the famous gates taken from Somnath, by Mahmoud, to Ghiznee, and brought thence by Lord Ellenborough, made of sandal-wood, curiously carved, now almost dropping to pieces with age. This room is 180 feet long by 60 broad, and supported by two rows of eight pillars each. We then entered the court or garden of the queen's apartments. In the centre is a large marble bath, deep in the middle and with seats all round, in each of which a lady might enjoy a shower-bath from jets purposely made on each side. We ascended a marble terrace, and entered various small rooms, said to have been the

ladies' sleeping-rooms, with little hollow places in the walls for lamps, and others for jewellery. These enter upon a larger room at the top of one of the bastions. There is also another smaller court, the buildings round which seem older and are more ruinous, of different architecture and of a reddish sand-stone, but richly carved. We then went to the queen's bath-room, which was again different, being covered on every side, and on the ceiling, with fancy-work made of looking-glass, flowers, and leaves in plaster moulding. Just over the marble bath, which has several jets for water, there are numerous little recesses in the wall, intended for lamps, when they were lighted, it must have had a brilliant effect. There is another bath-room adjoining; all of the same white marble. We then passed through courts of the same beautiful material, with pillars adorned with mosaic work, representing flowers, and enriched with a prodigious number of precious stones. The flowers are most accurately and delicately formed. The top of the largest bastion formed a common gallery or sitting-room, looking out on the river, the Taj, and a considerable extent of country. At the entrance is a richly-carved marble basin; but so shallow that I should think it was intended for flowers. Another extensive terrace of marble and its portico are said to have been the king's private apartment. It overlooks the river on one side, and a large lower open court on the other. On the side near the river is a large slab of black marble, on which the emperor used to sit. It is three yards and twenty-four inches long, two yards, twelve inches broad, and six-and-a-half inches thick. It is cracked; and the natives say, some rajah of low caste sat upon it, and it resented the indignity by self-fracture. Opposite, on the other side, is a slab of white marble, where the vizier usually sat; but which the sovereign

occupied when tiger or bull-fights were held in the court below. There, too, the king sometimes held his Durbar. We afterwards visited a small, plain musjid, which was appropriated to the use of the women. Each stone under the portico was marked to show where the worshipper was to kneel.

After all this magnificence there comes a chamber or horrors, a small room under those above described; in which, sure enough, we saw a beam and, what seemed to have been a well underneath; and there, it is said, any lady who incurred the sovereign's displeasure was put to death, and her body dropped into the well. Then again we had another rapid transition; and were shown long galleries and rooms under the sleeping and state apartments, like vaults under a castle, where, it is said, the women were allowed to amuse themselves at hide-and-seek, or any other pastime they thought proper. From the place in which they resided, one thus obtains a slight notion of their mode of life.

In conversation with Mr. Williams, I asked him to give me some of the proverbial sayings which he had heard used by the people. He gave me the following: To express a thing being too late, "The birds have picked the field." To describe old age, "The roof is grown old; the rafters begin to crack." To show the importance of seizing opportunities, they say "July will not last always," or "The king will not always be fighting his battles," or "Man will not live always." A native, speaking of the dynasties that had ruled the country and passed away, said, "And now you English reign." "Well: what will be after us?" "Oh! after you," he said, "there can be none but God." They are fond of repeating, "There is but one God and not another"; but they use it in the pantheistic sense. There is one supreme God on whom they roll off

their responsibility; but, they say, he can only be approached through inferior gods, who are represented by the idols.

On the 10th we went to Muttra. We were kindly received by — Sherer, Esq., the magistrate, who as usual resides in the suburbs. He supports a school in the neighbourhood himself. Next morning, before breakfast, we walked into the city; the first part of which appeared poor; but in the centre there are some fine houses, particularly that of Luchnee Chund, the millionaire. We went to the Beezram (place of rest), a ghaut and temple, where Krishna is said to have rested when he fled from Gokol. The priests were noisy and urgent in their application for rupees; but, like their gods, we heard not, neither regarded. Further on, we saw the great temple of Krishna; many of whose undignified exploits were performed in this place, and who is the great favourite here. There is a spacious court round the temple, like that of a Mahommedan mosque; but the temple or sanctum is thoroughly Hindu, large, and elaborate with ornaments. Seated within, before the idol, were several men, priests, or attendants, playing on musical instruments and singing or chanting loudly, which, we were told, was to awake the god. From an opposite gallery there was a great noise, which seemed to be responsive: the tom-tom was almost stunning. Beyond the musicians, all was perfectly dark, until a light appeared to be swung or flashed across, disclosing the idol. This was repeated at intervals. There were crowds of people passing in and out; many praying and presenting offerings. They would not let us proceed beyond the outer court. Idolatry presents more of earnestness on the part of the people, and more of zeal on the part of the priests, in the upper provinces than in the neighbourhood of Calcutta. Mr. Sherer was kind enough to direct a bullock-carriage to

meet us to take us through the city; and when tired of walking we got on to it. It was a sort of state-coach, very smart; and you sat as on an Irish outside car. The two bullocks were beautiful creatures, sleek and saucy; they first trotted and then broke into a rough gallop; but not liking to have our poor bones shaken quite so much, we called to the driver to moderate his pace.

We went to our day-school, where we found fifty-five boys present out of sixty, the number on the list. They are taught Hindustani, geography, catechism, the Holy Scriptures, writing, and arithmetic. The master is not a Christian; but Bernard, the native preacher, attends every day to give religious instruction. He devotes his mornings to it. The boys all had skull-caps on their heads, red or white cotton cloths or jackets, no shoes or stockings. They were dirty and their clothes untidy, their countenances intelligent, their manner quick. They repeated the catechism very well. "What are you," I said to one, "in

the sight of God?" "A sinner," he said. "What is sin?" "Telling lies." "Who came into the world to save sinners?" "Jesus Christ." "To save them from what?" "From sin." "What must you do to be saved?" "I must pray to Jesus." I explained the necessity of faith; and asked, "What did Jesus do to save us?" "He died for sinners." There is an upper room not now used. If English were taught, there would probably be many more scholars. Bernard seems to take much pains with the boys; but he understands very little English, and the master none. Mr. Williams was with us and interpreted; we always requested to have their replies as literally as possible. We went also to see our mission premises; but there were only a few native Christians there, Mr. Phillips being then at Saugar.

From Muttra we went to Bindrabun, to mark the aspect of Brahminism, afforded by that city of temples. A vast new temple to a god called Rungje, as I understood, is being erected by Lucknee Chund of Muttra, of brick faced with stone, with large courts, porticos, pillars, and towers, elaborately carved, but with little beauty. At the back there is a new tank, large and deep, made at the expence of the same individual. There is a wall all round, below the surface of the ground, higher than the water; and on these walled sides, are rude pictures in gaudy colours, depicting the feats of Ram and Hunaman. As a specimen: there is Coom Gurran, brother of Ram and king of Ceylon, asleep, and two elephants standing on him without awaking him. The temple is said to have cost thirteen lacs of rupees. We went then to a small temple of Krishna, built about thirty years ago by a Calcutta baboo. There is the usual turret and an ugly figure of the god in front; but the square court behind is in better taste. Then to a Hindoo Jat, or low-caste temple, built by the queen of Birdpore,

forming a handsome though grotesque ghaut on the Jumna. At another temple of Krishna, men were chanting and playing instruments to wake the god. Mr. Sherer had asked the katwall, or native magistrate, to accompany us. I asked him if there were many pilgrims. He replied, "Multitudes resort to the city; some are very bad people, they even commit murder and steal; but they are not all alike: we have five fingers on the hand; but each differs from the rest." I observed, on a rude altar in the street, stones, with feet well carved, to represent the feet of Krishna and Rhada, his favourite wife. We were taken to a tree, greatly venerated on account of a foolish legend, which says that Krishna came to the spot as some milk-maids were bathing, and having stolen their clothes, climbed up the tree with them. The man who went with us, dropping his voice to an under-tone, said, "This is n't the tree; but it 's a shoot from it." They tell other tales respecting this gay and licentious deity. We went on to the Ras temple, which is old and small, with a curious circular court in front, like a small riding-school. It is, however, a dancing-place. Krishna, they say, held a nautch there; and at certain seasons they hold nautches still at the midnight-hour, and the dancing women attend. The rajah of Birdpore has a cutcherry close by; it is like a small palace, with flowers and birds carved on the stone-work. Fine old trees stand in a dirty court-yard: many monkeys were playing and leaping about. We passed on to the queen of Jaypore's temple. On each side of the entrance stands a small figure of an elephant, beautifully cut in marble. On entering, the priest said, "The god is sleeping, and I cannot wake him; for the priest has gone to bathe." None of the temples seemed very old. The last we saw is said to have been erected by rajah Mahan, 375 years ago, in honour of a god called Gobin. The architect must have been very fond of angles;

for it is full of them every where, and looks very rich and grotesque. The inside is cruciform, like one of our old English churches. While standing in the centre, we heard singing and music at one end; on drawing near to the spot whence the sounds proceeded, a door was opened, and in a gloomy recess we saw two men sitting, clashing a sort of cymbal and chanting. The attendant said it was to wake the god. What a striking picture of the whole system of idol-worship! We got rather tired both in mind and body at seeing so many of these abominations; and, moreover, somewhat hungry, and asked the katwall, if any biscuits could be procured. He very soon presented us with sweet-meats, of course of native manufacture; though much obliged by his kindness, we could not manage to swallow them. We returned to Muttra to dinner. Mr. Sherer told us that in the following month he expected the rajah of Dolpore there, on pilgrimage to all these "holy places," with forty-seven elephants and 2000 or 3000 followers.

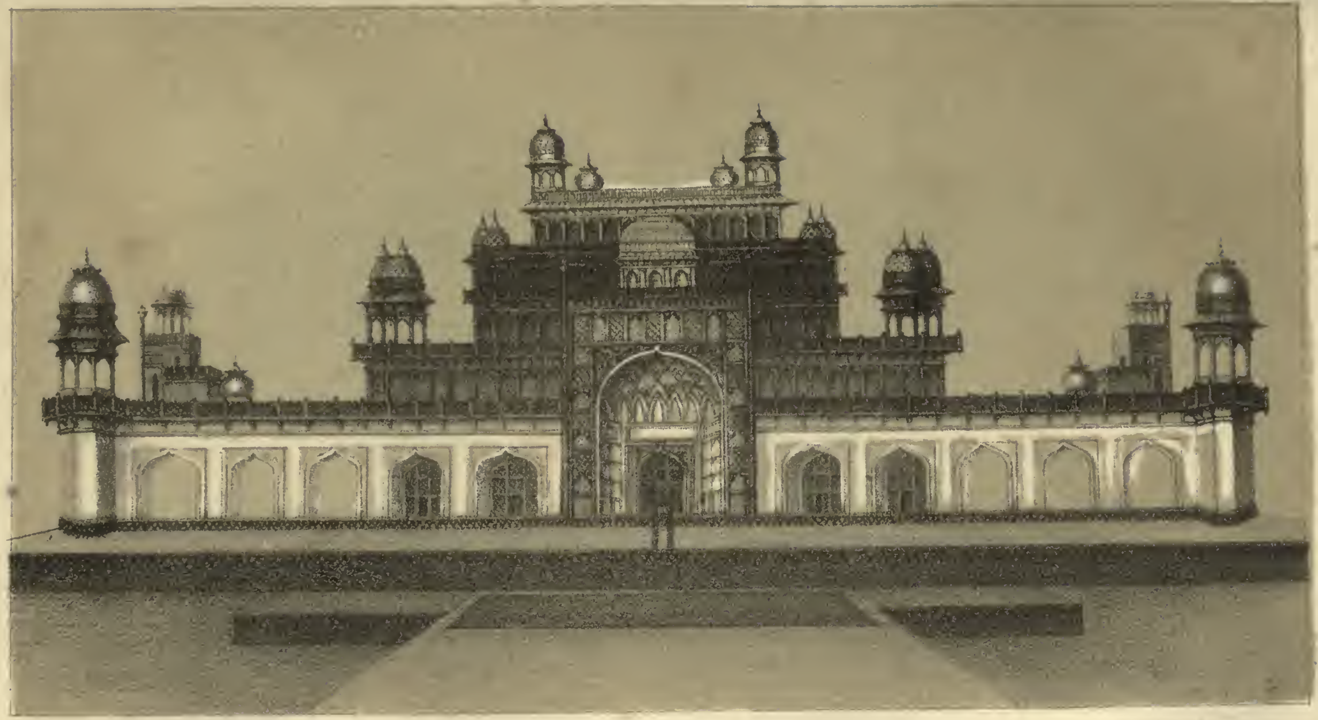
At the Beezram ghaut, I saw a boy having the tillack put on his forehead—a mark made with paint and the wood of a sacred tree reduced to powder; and the kind of mark denotes the god they particularly worship.

Bernard, our native preacher at Muttra, once a-week, held a religious service with some of the drummers in the cantonments. I paid them a visit before breakfast; went into one of their rooms, and was much pleased with the apparent earnestness of two or three. Bernard told me that one of the scholars in our school declared he would be a Christian; and when his parents opposed him, went to the Church of England station at Secundra; they, however, fetched him back, and keep him now under restraint. Two other lads are very hopeful. Bernard was a Roman Catholic; and was clerk or assistant to the priests in one or their churches. At Gwalior he got a New Testament, which

his bishop took away; but the band-master gave him another. He was then servant to an officer, who was also a Roman Catholic. After reading the Testament, he determined to confess to God, and not to the priests. On hearing it, they reported the matter to his master; and he left his service and went to Agra, where he met with Mr. Phillips, and joined our society.

On our way back from Muttra to Agra, we visited Secundra. The premises of the Church Missionary Society there are extensive; consisting of missionaries' houses, printing-office, in a large building, which was the tomb of a wife of Akber, said to have been a Christian, most likely a Roman Catholic, and houses for natives, of whom there are about 200. There is an orphan boys' institution; out of thirty-two lads connected with it, twelve are scholars; others, in addition to receiving instruction, are engaged in work on the premises, five being type-founders, four compositors, and three book-binders. There is another institution, for orphan girls. One of the missionaries expressed to us his deep regret that religion was in a dull state, and there were few conversions; but, as their report says, the work is not in vain.

I give a few extracts from this document; it is the report for 1849: "Of the three Mussulmans mentioned in the last report, one joined the Baptist community, preferring their mode of baptism." The Rev. Mr. Schneider, describing his visit to the Mela at Batesur, among other interesting particulars, says, "The most steady and anxious hearers at this Mela were some Sikhs, belonging to a detachment of sepoys, sent to this place from Agra to keep order during the time of the fair. Some of them, who heard the glad tidings of the Saviour of the world for the first time, expressed their astonishment at having never been made acquainted with these most important truths by their



AKBER'S TOMB AT SECUNDRA NEAR AGRA.

European officers. I felt myself at a loss, and at the same time ashamed, how to give them a satisfactory answer. What an amount of good might be effected, if only a tenth part of the Europeans coming in contact with the natives would be influenced by the true spirit of Christianity to let their light shine in the darkness!" The following shows the readiness of the villagers to listen. Mr. Kreiss says, "In Dahtorah, having pointed out to the people the folly of idolatry, we asked them, How they could expect any thing from their gods, as they are entirely unable to help themselves? If, for instance, one falls to the ground, he must remain in the dust till his devotees lend him a helping hand, and raise him again. One of our hearers, a respectable Hindoo, remarked at this, 'It is very true: they are helpless themselves, and how can they help us? but what shall we do with them?' I replied, 'Cast them to the moles and the bats; and worship the true and living God.' He and others began to laugh, and said it would be the best to do so; but it was too soon at present. A time, however, will come, which is not very far off, when all Hindoos will worship the only true and living God. We always find the people very attentive in this village." "In Cayne, a village near the river," he says, "I was much surprised and delighted to see a great number of women listening to our addresses; and this happened not only once, but as often as we were there."

We crossed over from the mission-premises to the tomb of Akber. You pass through a fine and lofty gate into a beautiful garden, and before you stands the palace-like mausoleum, vast, gorgeous, and silent, too much broken up into small parts; but on the whole, very beautiful. When you ascend to the first terrace, you can form a better notion of its grandeur; terrace rises above terrace, of red sandstone, and the whole is crowned with one of white marble, in which stands the imitation tomb of exquisite workman-

ship. The dust of the brave, philosophic, restless emperor reposes, as we are told, in a dark, plain room far below. The prospect from the summit, embracing the long line of the Jumna and the city of Agra, is very extensive and fine. Akber died in 1605. The mausoleum served as quarters to a European regiment of dragoons, for a year or two after the first conquest of that territory by the British.*

There is a public garden near Agra called Ram Bagh. The walks are raised considerably, so as to throw the beds for trees and shrubs into the form of pits, by which means they are more easily watered as well as sheltered. I noticed too, that some of the young trees were protected by a mat over them, supported by four sticks; but leaving the sides open. There are remarkably fine tamarind-trees and cactuses; one of the latter was climbing high up a lofty fir. We had very little time there. The water is drawn up from the river by oxen going up and down on an inclined plane; and is conveyed by canals to all parts. The strawberry-beds were fine; and the orange-trees laden with fruit.

Inclined plane for raising water.

There is also a mausoleum called by the name of the man whose dust reposes there, Etmah or Etmeid Doulah. Captain Mundy says he was the father of the empress Noor Jehan; but Elphinstone states that her father's name was Mirza Gheias. We were told at the place, that Etmah

* Elphinstone's India, vol. ii. p. 313.

Doulah was one of Jehangir's counsellors. At all events, he rests under a magnificent mausoleum of white marble, so delicately carved into fret-work that it looks like ivory. It is richly adorned with precious stones; or rather has been, for dishonest hands have taken many away. It is altogether very splendid and beautiful.

From Agra, we visited Chitoura in a kind of chaise, called a buggy. The road is a mere track, and occasionally very rough; the horse was given to shy, so that the syce had to lead him all the latter part of the way. The country is better cultivated as you recede from the main road and approach the villages. We saw wild deer and heard the cooing of many doves in the woods as we passed on; I almost fancied it the note of the cuckoo, though still softer. Mr. Smith, our missionary, and several other friends met us, and turned round and accompanied us. As we approached the village, more of the native Christians came out to welcome us. We passed a bungalow, which forms a rural retreat for an English family resident at Agra; and then came to Mr. Smith's, the only other bungalow in the place. After presenting our christian salutations to Mrs. Smith, we walked out in the native Christian village; consisting of three streets of houses, a little more regular, neater, and cleaner than natives generally have. We went into several, and conversed with the people, patted the little children and goats on the head, and kept at a respectful distance from from dogs and cows, chained or tethered in the yards. Our conversation with these people filled us with joy. They had given up idolatry and caste; and spoke joyfully of the love of God, and of Jesus Christ our Lord. It is a bright spot in the wide-spreading desert. May it be the commencement of a moral renovation; for, assuredly, this effort amongst village population is the most successful that has hitherto been made in that part of India. We took a

turn in Mr. Smith's garden; it is large and abounding with fruit-trees and vegetables; the peas were formed, the figs nearly ripe, and the oranges fully so; we plucked some, and found them delicious. We then walked to the heathen village. The language spoken in these villages is said to be purer Hindi than that spoken in towns; at all events, I believe it varies so much that a missionary accustomed only to the towns would be but imperfectly understood here; and partly for that reason, before Mr. Smith came to reside here, several natives professed Christianity, who understood little or nothing about it; and who afterwards, when more discipline was exercised, fell away. We met two or three of these people, and addressed exhortations to them. We also passed a spot where the Zemindar was sitting. He is a gosain; he came there as a mendicant, and is now owner of most of the village, and worshipped as a god. He is, in fact, their only God; and they were playing music before him, as they do before their deities. Finding that he was courteous and willing to listen, we spoke to him of the true God and of Jesus Christ as the way of salvation. I certainly was struck with the calm and dignified manner in which he rose, adjusted the sword hanging at his side, and made us a low bow. We returned the compliment, and passed on. He is a remarkably handsome man. Mr. Smith has now in the Christian village twenty-seven families. He has, on his own responsibility, taken a large tract of land at a rent, which he underlets to the native Christians. Some of them are weavers, one keeps a shop, others sell little things at their houses, or at the markets, and all support themselves by their own efforts. This is one of the conditions on which they have a cottage rent free; the other is simply that they attend the Christian instruction, which is the avowed object of their coming there at all. Mr. Smith dispenses medicine to all comers. We saw the unaffected kindness with which

many of the heathen addressed him, and were told that he had assisted them when ill. One family were evidently much pleased at seeing us approach, and ran in, and were bringing out charpois for us to sit on, when we told them we could not stay. Their little cottage had once caught fire, and the flame was so fierce they could not get out; the neighbours stood round, without offering the least assistance. Mr. Smith ran and fetched a spade, and himself made a hole in the mud wall at the back, large enough for them to creep through, and so they were preserved. This was talked about in all the villages round, and had a favourable influence as to the gospel. The houses of the native converts and inquirers were built by public subscription, made by friends at Agra, who have formed themselves into an Auxiliary Society. The chapel was erected by them also. There is a sunday-school of about forty scholars, including children and adults, and day schools for boys and girls. There are three native preachers, and four catechists, all instructed by Mr. Smith; Mrs. Smith has a class of twenty-four women. On the Lord's-day, the chapel was full of natives, the singing was lively and earnest, and the people were very attentive while Mr. Smith preached in Hindi; I afterwards administered the Lord's Supper. It was a delightful and affecting season. We conversed with many of the members who answered our questions very satisfactorily. Among the inquirers, was a handsome man, named Soliman, with a fine thoughtful countenance. He had been a wandering Fakir, and as such had visited most places in the country, and among others the Buteshwar Mela, where he heard Mr. Smith and his native preachers. He accompanied them home, and is learning to read.

Dec. 14th.—We walked out with Mr. Smith through the fields at 7 A.M. The doves were cooing sweetly in the trees, the sun spread a rich glow over the east, the morning

air was fresh and pure, some fields were fallow, others covered with different kinds of grain, or cotton ready to be gathered.

We arrived presently at a village, and entered a large court-yard of oblong shape, and surrounded with a high mud wall; there were houses within for seven or eight families, several trees stood in the centre, goats were tied here and there. Eight or ten men were seated on the ground in a circle round a fire, huddled closely to one another, with their warm cloths over their heads, and their feet exposed to the fire. It is a common custom; sometimes there is a slightly raised platform of earth, on which they sit, and a hole in the middle for the fire, but often they merely make the hole, and sit round it. They looked very comfortable as they passed the hookah from one to another. Two or three boys and a little girl were in the circle. They made their salaam to us, and one of them ran and fetched a charpoi, on which we sat down close to them. Mr. Smith spoke to them in Hindi for some time; they were very attentive, now and then asking him questions. One of them fixed his eyes inquisitively on my umbrella. I handed it quietly to him, he examined it and passed it to another. When Mr. Smith ended, they said his discourse was good. On leaving them, we went on, with mud walls on each side, through narrow crooked lanes or courts, and in an open space, there were five or six men seated round a fire, with a child or two, and other men standing or sitting near. A boy held two pretty goats by a string, and at a little distance a buffalo cow was tethered, which became very uneasy at our approach. To these people Mr. Smith also spoke, they talked and laughed together while he was speaking, but resumed their attention, and evidently became interested.

We next advanced to another such group some way off,

but the cow tethered there no sooner saw us than, alarmed at white faces, she broke from her string, and we thought it safest to turn another way. So we went into a court where some people live, who are considered free thinkers by other Hindoos; they are called Kabir Panthis. They were seated in the same manner round a fire. When standing at some distance from it I felt the heat; the fuel was wood, straw, and rubbish, making a great quantity of ashes, in which the fire will slumber long, and blaze up with fresh fuel. There was in this court a similar circle of women; persons too standing about, and goats, bullocks, and cows. After Mr. Smith had addressed these people, a man rose and spoke in their usual fluent manner, and with good and appropriate gesture. The substance of his address was, that the truth is with the missionaries, not with the Hindoos. Others followed saying, that they did not worship idols; we pointed them, in a few words, to the Lord Jesus. The Hindoos, whom I heard repeatedly, speak with great readiness and pleasant action, till they get excited, when they become loud and boisterous. They are much accustomed to tell tales; and they know that in their Punchiets, or caste-councils, they may have to appear, and give account of themselves, and this stimulates them in endeavouring to speak well. The native preachers generally do so. There is a danger from the frequency with which they listen to recitations of legends and tales, that they may hear the gospel in the same manner, that is, as an amusement. We were greatly interested by our visit to this village; there are perhaps 100 such around Chitoura, which might be visited by our missionaries or native preachers, if we could increase them adequately, The people there are not exposed to the demoralizing influence of the great cities, and are more independent in character and circumstances, than in some other parts of India. As we went

and returned, I observed parrots, minors, generally in pairs, very pretty birds, a few kites, and some beautiful cranes. Mr. Smith told us, that one day as he was addressing such a group as we had first visited, a man rose and said, "Yes it is all very well, but you kill cows." His look and tone showed that he thought that a very atrocious action. He happened, however, to have shoes on. Mr. S. quietly asked him, "Who rears the cows that we may kill them? and what have you there on your feet, and what are they made of? If you rear the cattle, and the butcher kills it, and I get a bit of its flesh for food, and you a bit of its skin for shoes, what is the difference?" The man hung down his head. The people, though they look quiet and peaceable, have terrible quarrels. Some time back, a young man in a neighbouring village, married a girl from the heathen village of Chitoura of the same caste as himself, but he and his friends would not let her come and see her father. She however, considered it her right, it being customary; and one day she escaped from them and came. The husband and his people, as soon as they heard of it, followed her, and insisted on her going back. The father said, "Let her stay a day or two according to the custom, and then she shall return." They pretended to agree, but they went back only part of the way, and stayed till it was dark, and just as the men of Chitoura were quietly smoking the hookah, they fell upon them with swords and latties (great sticks). Three men were killed, and many wounded on both sides. Mr. Smith was up all night attending to the latter. The young woman has remained since with her father. We had the pleasure of attending a marriage, which, I doubt not, will be more happy. Persaud and Boodia, both christian natives, were married by Mr. Smith, in the Baptist Chapel. They were a good looking couple, both decorously attired for the occasion. I should be glad

to tell the ladies how the bride was dressed, but I can only say generally, that the white flowered muslin contrasted very well with the clear olive of her complexion. There was reading of Scripture, prayer, and suitable advice; the service was not too long. After seeing a heathen marriage procession, and hearing of the ruinous consequences of their foolish and useless expenditure on such occasions; it certainly seemed a grand step for this important relationship to be entered upon economically, and in a way likely to procure for the parties mutual respect and confidence.

In the middle of the day, though the sunbeams were somewhat sultry, we went to Dhimsari Market. Our good brother took his standing by a large well, and people soon gathered round him. Some were perched on the well, and others stood. One came close to me; so I took the liberty of examining as much of his wardrobe as he carried about with him. It was extremely light; a turban, a cloth round his waist, and a pair of fine glittering shoes. I took a turn alone in the market. The merchandise was mostly on the ground, and the sellers sitting also thereon beside it. It consisted of chatties, women's dresses made up, I was told, by men, cloths, iron articles, ornaments and toys, fruits and vegetables. The market belongs to the Zemindar; and the people pay about a pice a-day for a stall. We were greatly pleased with Chitoura, which is called also Nistarpur or the village of salvation. The kind assistance of Christian friends at Agra meets with a rich reward. The missionary is energetic and persevering, and his manner to the natives is frank and pleasant, which is a grand point. He is well aided by a judicious and zealous wife. The native preachers and assistants are intelligent and useful young men, and an aspect of peace and happiness reigns overs the place.

One of these preachers, Mohan, (Fascinator,) was a Brahmin, born at Meerut; he went all over the country,

he told me, to Kashi, (Benares) Juggernath, and many other places for fifteen years, seeking rest and finding none. He tried all the different punts (sects), and wished to obtain freedom from transmigration, or future births in this world, by gaining sufficient merit to admit him into a heaven. He thought that there was a hell, where there would be a river of blood, many thorns, fire and brimstone. He feared at first, that those who did not worship the gods would be punished, but he gradually lost respect for them, mingled with Mussulmans, and adopted some of their notions. He thought that both in heaven and hell things would be like what they are here. The first intimation he had of the Christian religion was from a Mussulman, who told him, "That Jesus Christ was born without a father, and that God took him away to heaven." The same Mussulman wished him to learn the Koran; he went to Allighur, and was beginning to get some parts of it by heart, when our missionary, Mr. Williams, stopped at the Serai, and preached. He saw him from the top of a house, came down and went near, and heard him say, "That Jesus Christ was the only Saviour." He afterwards conversed with him, both there and at Agra. "He prayed," he said, on first hearing him, "to the Lord Jesus" thus, "O Lord Jesus Christ, if thou art alive, show me the right road." He soon found peace in believing, and was baptized. "Now," he said, "I am anxious that others should have the same hope that I have myself." Another of them, Walaiyat Ali, was a Mahommedan merchant, prayed five times a day, and kept the fasts, but found no peace. He then went to different gurus. One was especially recommended, and he went to him, and gave him a rupee, and he agreed to consider him a disciple. "But," said he, "If you hear of others who wish to be my followers, say that you gave me four rupees;" this was enough, and he refused to stay with him. After that, he

heard Captain Wheeler speak about Christianity at Taj Gunge; he went to him, and said, "If any one could show him that the coming of Jesus Christ had been foretold, he would believe on him." The captain took him to his home, showed him the prophecies, and he was convinced. On his becoming a Christian, his brother brought an action against him, and had him seized; but two Christian gentlemen (presbyterians) interfered for him, and got him set at liberty. Three others, Chundar Hans, Doorga Persaud, and Goovnd Persaud, were of the Kaist or Writer Caste, and were all converted by hearing the gospel preached. A literal translation was given me of an hymn, composed by the latter in Hindostanee, the sentiments of which are expressed in the following lines:

The name of Jesus giveth peace,
  Great peace it giveth to the soul:
While it you sing your joys increase,
  On Him your cares and burdens roll.

We were to sin entirely given,
  In idol worship we were lost,
By discontent and passion driven,
  Like chaff by the fierce tempest toss'd.

The idol worship is a way,
  That leadeth down to gloom of hell;
But Jesus Christ to endless day
  Will guide us, he will guide as well.

He dwelt below, he reigns above,
  In both worlds we to him appeal;
So true, so wondrous is his love,
  With blood he doth the covenant seal.

Those whose eyes the Spirit healeth,
  They may sing of Thee, O Jesus,
For thy beauty he revealeth,
  And the grace from sin which frees us.

Two or three little incidents which occurred, or were

related to me, in the neighbourhood of Agra, may be thrown together here. Going to Muttra we had to stop in an open place, not far from the city, to wait for Bernard, who was to meet us there. On one side was a prison, in the centre were two or three large old trees; under one were several stone idols, all broken, groups of people were resting under the shade, little squirrels kept running up and down the stem; I enticed the pretty creatures near to me by throwing biscuit. Under another tree there was a low square bank of earth, with a small hollow at one corner inside, and a gutter to carry off water. Two native men came up, one fetched water and sticks, the other took meal out of a bag, and kneaded it long and carefully, then spread it on a brass plate which he had with him, lighted a fire in the hollow place, and baked his cake over it. They then divided the chowpattie, as it is called, for their dinner. They often carry these brass utensils with them.

Mr. Stewart, an aged pensioner, belonging to our church at Agra, told me a singular fact. "He belonged to the 59th Infantry. In 1808, before he joined them, they were at Seringapatam. He had heard from the men, that there one of them found a copy of Hervey's Meditations, read it, and was deeply impressed by it." He showed it to some of his companions, who also read it with attention and interest. Thereupon they began to meet together in the fields, or wherever they could, to pray. One of them afterwards found a Scotch bible, given him by his mother, but not used till then. They were ordered to Bangalore, where bibles were given to them, and at Java some of them joined the church, then under the care of Mr. Robinson.

A judge, with whom we had the pleasure of dining, mentioned the following circumstance, "An English gentleman married the daughter of a rajpoot, and they had several daughters; when they were eleven or twelve years

old, growing up in ignorance and native habits, he said, "This will not do; my children must go up to Calcutta to be educated." The mother said, No; she should consider it a disgrace for them to go out of the Zenana. No female of her family, she said, had passed the Purdah. He thought she would be soon reconciled, and sent them; but she took poison and died: so mighty are their prejudices. Nevertheless, they are beginning to give way, and if the poorer girls could be educated, the rich would see directly the necessity for their daughters to have the same advantage.

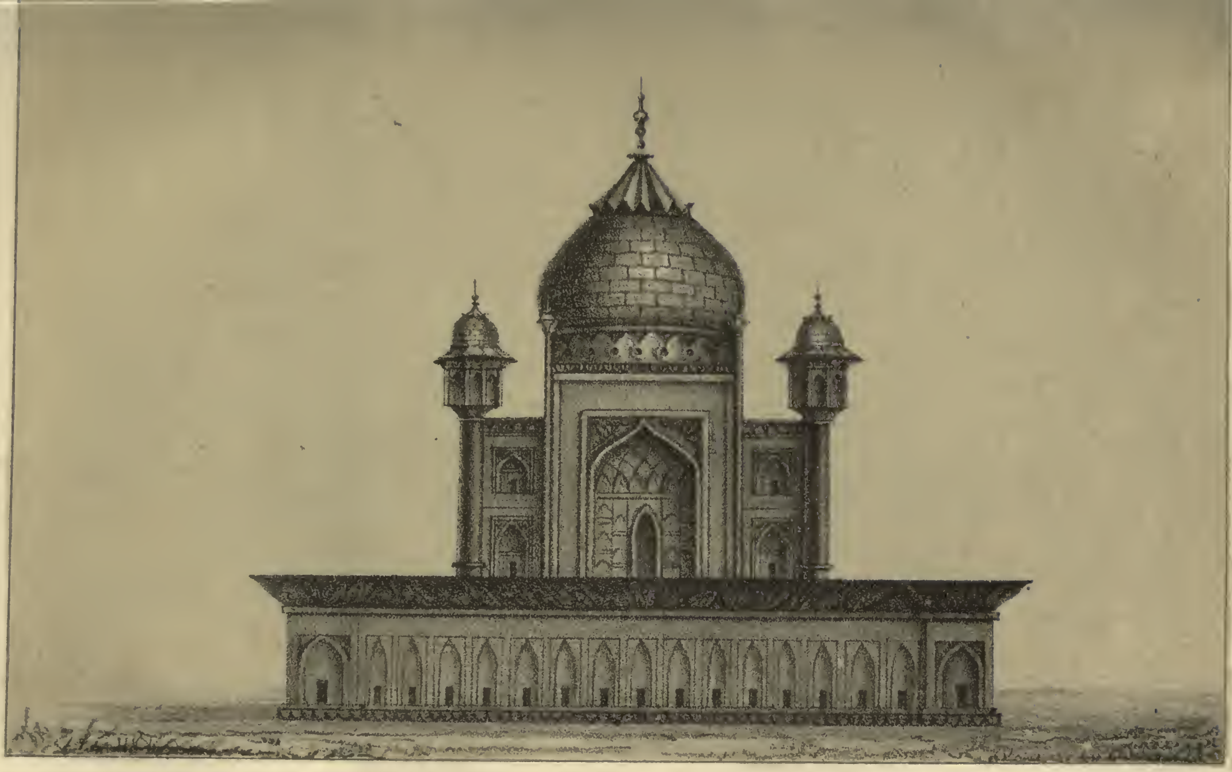
The Rev. Wm. Wilson (presbyterian) told me that at Alhahabad there are three temples, which rose thus, "A Guru took his seat under a tree, which grew where they now stand, and read a book to a young man, his disciple, whom he intended to be his successor, but he was dull, and could not or would not learn to read. When the old Guru was about to die, he said to the young man, "You cannot read my book, so you had better bury it, and do pooja to it every morning." This he did accordingly. People passing by saw him bowing every morning at that tree, and at first one or two, and then others came and bowed too. A shopkeeper who lived near thought he could make something of this, and he said to the Zemindar, "If you will give the ground, I will build a small temple, and we will share the profits." They did so, and at length three temples were built, and considerable profits have been secured, The people are so superstitious and imaginative, that they will worship anything. A man is said in Lahore to have buried a donkey, and built a tomb over it, and there they worshipped. So truly may it be said of them, "they worship they know not what."

In the Roman Catholic burial-ground there is the fine tomb of Colonel John Hessing, who was in the service of Maha Rajah Dowlut Row Sindiah, Rajah of Gwalliar. It

is in the Mahommedan style. We went into the Roman Catholic cathedral, which is large and handsome; there were four priests performing, and about forty persons attending.

We also inspected the prison, which contains nearly 3000 prisoners. We saw there a good many Thugs, both male and female. Their appearance was perhaps modified a little by imagination and by seeing them there; but I certainly felt a sort of shudder at being in close proximity, and thought them desperate-looking creatures. Some of the prisoners were employed in paper-making; some on iron work; and it seemed curious to see them making fetters. They had made their own fetters virtually before they entered those walls. Some were weaving, and some carpentering. I asked the gentleman who showed us round, if they had any moral or religious instruction. He said, "None; except a little schooling for boys under fourteen." Several lads are in prison as criminals; and little children are there with their mothers. The superintendent observed, that a missionary might come; but if government attempted to teach religion, "there would be a hubbub." I wish some of the missionaries would act upon the hint. A few months back some of the prisoners seized the guns of the sepoys as they stood piled up. The sepoys got others, and fired upon them in one of the sheds; several were killed and wounded. About one third of the men go out ironed to work on public works. The women were grinding meal; a laborious operation. They all looked healthy; and appeared to me to be treated humanely.

I was much pleased with a young man, with whom I took an opportunity of conversing, a servant of our excellent friends, Mr. and Mrs. Reed. He was a fatherless boy, and in a time of famine, Mrs. Reed took him and two others into her house, and fed them. Her kindness did not stop there.



J. Lundley & Co. Lith.

COL.^L HESSING'S MONUMENT.

She taught him to read, and gave him a New Testament. He and his wife, who was an orphan girl at Chitoura, are now both in Mr. Reed's service, and members of Mr. Williams' church. He gave me a clear and simple statement of the chief doctrines of Scripture. We held a public meeting on behalf of our society at the Metcalf Library.

We were received with great kindness by numerous friends at Agra, with whom we had much pleasant Christian intercourse. While there we heard of two or three attacks by dacoits (robbers), on travellers in the roads we had passed; and in each case all the bearers ran off, for which they ought to be called to account. A lady and gentleman, who came in the same ship with us from Ceylon, were set upon; the gentleman stoutly resisted, but would have been overpowered, had not his wife taken him one of the poles from the carriage, with which he knocked the man down. In such long tracts of desolate country, it is a wonder that there are not more attempts of this kind.

CHAPTER VIII.

RETURN JOURNEY TO CAWNPORE.—ICE-PITS.—BENARES. —BREAK-DOWN OF CARRIAGE.—CROPS.—DRESS AND MANNERS OF THE PEOPLE.—BENARES AGAIN.—PANCHIET.—PANCH-KOURI CHILDREN.—ADVENTURE OF MR. HEINIG.—SCENES ON THE BANK OF THE RIVER, AND IN THE CITY.

On leaving Agra, we hired a carriage to Cawnpore, in order to pass the sabbath there. At one part of the route, a poor native, driving a little cart, kept before our carriage; our driver, a native, called to him, and receiving no attention, got off and applied his whip in good earnest to the man's shoulders. We ordered him to desist. I have no doubt the man was deaf.

At Cawnpore, our members connected with the 96th told us that they had purchased a tent to carry with them, the regiment being about to leave for Lahore, which they hoped the Colonel would allow them to use as a chapel. We both preached on Lord's-day. On Monday morning, Dr. Ransford took us to see the ice-pits. A large field is cut into shallow squares, which are filled with broad shallow pans; straw is scattered about, and the pans filled with water; in the cold season, generally for a few nights, thin coats of ice form in them; these are collected, thrown into a very large, deep pit, and well beaten together; it is then thrown into another such pit to be kept till wanted. We engaged a gari to take us to Benares as soon as possible. It happened to be a new one, and one of the wheels did not work easily. In the middle of the night, just as we had

composed ourselves to sleep, a sudden jerk woke us up, and we found ourselves going to the ground; the wheel had caught fire, burnt round the axle, and fallen off. It was a very lonely place. We sent a man off to get help; in about an hour, he returned with two or three others, they patched it up enough for the horse to drag it at a walking pace, and we trudged on two or three miles to the next dawk bungalow, where we laid ourselves down quietly to sleep, very doubtful how we should proceed next day, for the carriage was quite unfit for the journey. Happily, at 5 o'clock, A. M., our driver saw a return gari on the road, and secured it for our use. We passed crops of darl and cotton; opium, indigo, and wheat are also grown. The little striped squirrels were very numerous, and the beautiful minors; we heard occasionally the melancholy howl of the jackal. All day long you meet people walking in the roads, and bullock-carts, and occasionally camels and elephants. Both men and women work in the fields; and there are multitudes of women in the streets and bazaars of the cities, but all said to be of low caste. They have hair of jet black, generally in long, loose locks, and their eyes are dark and piercing. I observed a woman partly close one eye, and look through the other with great intensity. Does Solomon allude to any custom like this, when he says, "Thou hast ravished me with one of thine eyes," or does it refer merely to dress? They are generally very upright, and have an independent look and bearing; sometimes their features are interesting and pretty, but more frequently coarse and plain. Their dress, though scanty, is decorous, and their deportment before strangers modest and proper. Their ornaments are numerous. I have seen on one pair of ears three pairs of ear-rings; on the dark-coloured arms, whole rows of glittering bracelets, sometimes an armlet above the elbow;

and occasionally a nose-ring. Anklets are common; and in some parts, you cannot but see the rings on the toes, for they are very large, and look very cumbersome. Some of the anklets, being hollow and filled with shot, remind you of the tinkling ornaments mentioned in Scripture. The poorer men are often very scantily attired. The rich of course dress according to their rank and station. The fine muslin dress is very elegant. Many wear necklaces; but there is no end to the variety of their costumes. That which strikes one most is the contrast of the dark skin and white clothing; that is, when the latter is tolerably clean. Other colours are worn; but white predominates. Some of the men wear thick turbans, some skull-caps; and in the upper provinces, they wrap a good comfortable quilt round the head and shoulders. We met many men and a few women on horseback, all riding usually in the same manner. I noticed both men and women carrying little children in the roads; and playing with or fondling their children in the bazaars. The women often place them on their hips. The children are generally very pretty. A few minor novelties, in the scenery, strike you as you pass along the road, in addition to the oriental character of the trees, buildings, and costume. There are few hedges; and most of the trees at the road-side have mounds of earth round them, to protect them from the cattle. The wells, too, form a feature in the landscape; round the mouth a platform is raised, from one side of which a descending plane is formed of earth, for oxen to traverse, who draw up the water in skin bags; the driver, by sitting upon the rope, increases the weight; it is emptied on the other side, and runs, through channels made for it, to the vegetation. You scarcely ever meet with a solitary cottage; and in the upper provinces, villages are not so frequent near the road as in Bengal. The mud-walls of the houses are frequently covered with cow-dung, drying for fuel.

We reached Benares again on December 25th; and stayed with our aged missionary brother, Mr. Smith, and his excellent wife, near Raj Ghaut. We had some missionary business to attend to, and endeavoured to arrange for our journey onward immediately afterwards; but were advised by our friends and the gentleman at the post office, that as a steamer was expected in a very few days, we had better go on in her. We waited accordingly; and took the opportunity of seeing a little more of the city.

Passing through the streets, I noticed six or seven bazaars, where idols are sold; in some of them they were being made. They were of all sizes, and at prices varying from a few annas to forty or fifty rupees. Some are of brass, some marble or alabaster, and others common sandstone or plaster. I was told that one of the fakirs had turned king's evidence, and confessed several robberies and murders by his companions. They are said to carry weapons in their long, tangled hair, and in the thick rows of beads around their neck. The latter does not seem a very likely place. A missionary told me that he had heard from his moonshi, that though we have prevented sutees, yet the poor widows are often starved to death. I confess, however, that I do not think the statement correct; for it was generally only rich widows that used to burn. Other missionaries, of whom I inquired, told me they knew widows, alive and well fed, at all events.

As we passed along the suburb, at a wide part of the road, we saw a punchiet assembled. About forty men were sitting in a ring on the ground, discussing some matter that affected their caste; perhaps a marriage, or a forfeiture of caste, or an application to be restored. For instance: every pilgrim who visits Juggernath, as he must eat at that idol's shrine with other castes, forfeits his own; but, in that case, it is a matter of course to restore him on

payment of a small fine. When they have finished their business, they have a feast; then sometimes a nautch of dancing boys or girls. We passed them several times; at the last of which, there was a boy dancing and some half-dozen men were playing, chiefly with cymbals. The dance consisted of graceful gesticulations with hands and arms, and various inclinations of the person, and every now and then he gave a vibratory motion alternately to his feet. When he saw us looking at him, he came right out of the circle, bowed to us, and danced before us; on which we bowed to the assembly and retired. There is a curious custom when parents are too poor to bring up their children. A relation or friend of the same caste will buy them at a nominal price, three or four cowries, or even a damri, the fourth part of a pice; and then they are called panch or tin kouri, or damri children. The relation or friend provides for them, and puts them out, and as soon as they gain any thing by their own labour, they may repay the sum and return to their parents.

December 26th. Passed four men carrying a corpse to the Ganges, on a bamboo frame, with the usual cry, "Ram, ram, sut hai." On going to the government dawk office, Dr. Butler, who is, I believe, postmaster, said, "You are Baptists visiting the country." He had seen our movements in the papers. We were pleased to hear him speak in high terms of the London Missionary Society's school here. Many of the English have fine gardens. The cactus is used for a hedge; it abounds, and grows very large. The natives call it "nak funni," and it is funny enough. Our missionary, Mr. Heinig, mentioned to me, that soon after he began his career at Patna, a Mussulman, to whom he spoke of the gospel, struck him in the head and face with a long stalked fruit, which he had in his hand, so violently, that the fruit was broken into pieces;

he then took off one of his shoes and continued to strike him with that. "Why do you do this?" Mr. Heinig exclaimed. "To convince you: to convince you," was all the answer he could get. Seeing a tanna (police-office) near, he went towards it; on which, the Mahommedan fled. He went and asked the police to take him up; but afterwards countermanded it, thinking it better to forgive. The following evening he went to the chouk (market) to preach. The people had heard of the assault, and were inquiring, "What will he do?" He stood up and preached Christ, fully and firmly, without once alluding to it. The Mahommedans, however, took it up themselves, and said, "As the aggressor had acted without any provocation, he should have a guard for two months; and when he saw Mr. H. or any European, should put his finger into his own mouth till he had passed." Mr. H. met him accidentally fortnight after; when he put his finger into his mouth accordingly. They were not interrupted afterwards.

On the parade-ground, I saw native men flying kites. They make them square, and give them a fluttering movement like a bird's wings; they raise them to a great height, and then attempt to cut each other's string. The string is wound on and off a wooden frame.

As I sat at Mr. Smith's, looking on the river, a regiment crossed over from the opposite side, making a busy and picturesque scene. There were large boats with men and their wives. The sick were brought over in palanquins, covered with red cloths. There was a great deal of luggage. Coolies were hard at work, getting the things on shore. Horses were brought across and led about until the officers arrived, mounted, and galloped off; and two elephants dragged the heavier articles up the bank. The scene there is generally busy; and a little way further, immense quantities of grain and different kinds of merchandise are

placed on the shore of the river. Still further, you come to palaces, ghauts, and temples, intermixed. Up one of the ghauts, on one side of a landing in the long flight of broad steps, a fakir has a small apartment. I saw him sitting there with two or three companions. All about the place, there was inscribed, "Ram, Ram." One of the men was blind; another was counting a long string of beads, and his lips going fast, with every bead he touched he repeated, "Ram." Poor fool! how I pitied him. Nor far off, there was another fakir, in a recess, with a fire preparing his supper. It is said that he never moves from that spot. Under some of the ghauts, are corridors, or rows of small rooms, where pilgrims may lodge; they were mostly full of people. One evening we took an airing on the river, or as a Hindoo would say, "went out to eat the air." The proud buildings of the city looked very fine in the light of the descending sun. There are, along the water's edge, a considerable number of small stone boxes, looking at a distance like tombs, and having, I understand, small idols in them. We heard from two of the temples, their shrill discordant music. We passed not far from the Beershashah ghaut, where the dead bodies are burned. One corpse was being burnt, and another lying by, awaiting its turn: large thick flames rose up and struggled with the wind. Seeing the sun go down, and knowing how soon the darkness comes on, I promised the boatmen "boxes" to row fast. The reply of one was very characteristic: "You are the lords of the world; if you will give me a present, I will remember you as long as I live." The poorest of them show this sort of obsequious and exaggerated courtesy. The reader will excuse reference to so trifling an affair; but it shows the people. I happened to give the dobie (washerman) a two-anna piece for something for which he usually receives two pice; when, making a profound bow, he said, "Through you I am maintained and preserved."

.R. J. Lumley & C°. Lith.

HINDOO TEMPLE.

When Mr. Smith first went to Benares, he could not venture into the street, but preached out of his window; and when, some time after, he was baptising in the Ganges, a man came behind him, and attempted to strike him with a large stick. We can bear testimony to the different feeling which prevails now; for we walked with him several times about the city. He has grown old in the service of the Lord; his step is slow and feeble. Every where he he was greeted with salaams and kind looks. One day we went to a place where four streets met; the two native preachers were with us. We all stood before an empty house; a large tree, at the opposite corner, spread its branches nearly across; beautiful parrots were flashing their wings in the sunshine; a temple of Maha Deo was in view; many people were passing, and several in their bazaars, within hearing. One of the assistants and Mr. Smith successively addressed the people, who varied in number from forty to eighty. One man spoke out in a kind of surprise, saying, "Why if all men were good, there would be no need of magistrates or police"; a state of things, the possibility of which seemed to be beyond his comprehension. On leaving we said to those near us, "Salaam"; when they said one to another, "These are good sahibs; they say 'Salaam' to us."

Two orphan children were under the care of Mr. and Mrs. Smith when we were there, a boy and a girl. The boy, when an infant, was found exposed in the woods, and brought to Mrs. Smith. How beautifully, and with what graceful action, did that little olive-coloured orphan boy repeat his hymns! One was about eyes and ears, and mouth, and breast; that all of them should be employed for God. He pointed towards each as he repeated the word; and then, folding his arms quietly on his bosom, continued without faltering as to a single word. The old

missionary, with his voice somewhat tremulous, and a young woman, whom they have also brought up, sang one or two of Dr. Watts' sweet hymns; and it was deeply interesting to hear,

> "Before Jehovah's awful throne,
> Ye nations bow with sacred fear,"

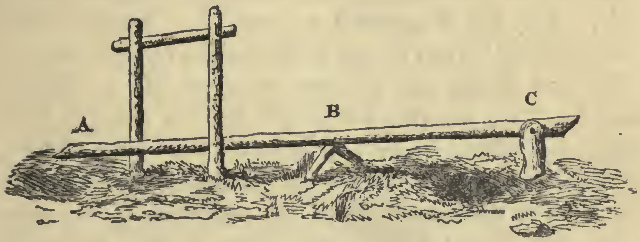
while the Ganges was rolling by our side, and tens of thousands of idolaters all around. May God hasten the happy day when they will become worshippers at his mercy-seat!

At the Bazaar school, I observed that the costume of the boys was alike only in negatives, in what they had not, rather than what they had. There was no article resembling any thing English, except a sort of jacket. It is the fashion to crop the hair just over the forehead, and to let it grow as wild as it pleases at the back and sides. Three little fellows had rings in the nose; and, I was told, that each of them had had a brother or sister die, and the parents then vowed to offer a nose-ring to the god, which is put on a surviving boy, as a charm, till he is twelve or fifteen years of age; and then taken off. Several had rings on their fingers; some on their ancles. One little fellow quite glittered with ornaments; another had nothing on but a coarse cloth. They all squatted down on a long board before us, and answered Mr. Smith's questions. Among others, he asked, "Are all men part of God?" they instantly replied; "No." (The priests teach that doctrine.) "Do you not know," he said, "that when a potter makes different vessels, those vessels are not part of himself? They smiled, and nodded assent. They have nice intelligent countenances; they repeated well some verses they had been learning from 5th of Matthew.

In consequence of seeing the fire for burning the dead, I inquired if the sick were here carried to the Ganges to die. They said not in the city, except by Bengalis; and it is done in some of the villages. In Benares, they are allowed

to die in their own houses, and are generally nursed kindly. They send for a Brahmin, and present him with an offering, and he reads a few verses of the Shaster.

I noticed a well in the front verandah of a house; and beside another house, a rude but effective machine for pounding tobacco or other things, formed thus:



a boy and girl were treading on the end *a;* the ground was hollowed at each end, so that the bar might work on a pivot at *b;* and the tobacco was put under the weight at *c.*

Two corpses were floating down the river to-day; on one there were several crows.

Mr. Smith told us, that several years ago a suttee of a Nepaulese lady took place close to his present house. He spoke to her, and tried to dissuade her; but she said, "If I go back, they will cut off my head; so I may as well burn." He saw her take her seat, looking very pale, beside the dead body of her husband; and they made such a great and sudden fire that she must have died almost instantly. Just now a company of thirteen women went along the strand, two or three joining hands together and singing as they went; soon after, another company of nine passed by, all no doubt going to the temples with offerings: they make up their parties as they like, either men and women together, or separate. Mr. Smith met a company of thirty this morning in the road; mostly men. "Where are you

going?" he asked. "To the lord of the world," they said. (Juggernath.) "Why," he said, "does not the sun shine in your country?" "Yes." "Does he not shine here?" "Yes." "Well: as the sun shines as much here as in Orissa, so God is present everywhere; and you should seek him, not with your feet, but with your minds." A Brahmin was standing by, and turning to him, Mr. Smith said, "Why has Juggernath no arms?" "Because," said the Brahmin, "when he was at Bindrabun, he stole and did other bad things, and his arms were cut off." "There," said he, "you see what sort of god you are going to worship; you will do better to trust in the Lord Jesus Christ." "Well," said they, "you see our forefathers did this, and we must do the same." From the statements of our converts, I know that these conversations are like seed-time; the fruit appears afterwards.

December 30th. As we were beginning dinner, the "Macleod" steamer passed. We set down knife and fork and ran out; and, to our utter astonishment, on she went without stopping. We soon heard that another steamer coming up had met with an accident; the "Macleod" was ordered on to help her. After a deal of talk and trouble, we agreed to hire a budgerow, the mangee of which stipulated to take us to Dinapore in five days. We started accordingly, the morning of the 31st. Mr. and Mrs. Smith furnished us out, and sent their cook to wait upon us. We had five men, two lads, and the cook, and three little rooms.

However, we were to have another dinner broken off, a very little misfortune certainly; for just as we had commenced operations, a steam-boat appeared in our rear. Mr. Leechman said we should gain time by going on board, and though I did not think so, he being a wise man, I thought perhaps his opinion might prove the better one,

and assented. We, therefore, gathered our traps hastily together, and hailed the steamer, and were answered as laconically as possible by the captain's order, "Stop her." We were aboard in a few minutes, and found it was the "Macleod," Captain Williams. There were no other passengers; so the captain gave us a cabin a-piece.

CHAPTER IX.

DYING MAN ON THE SHORE.—GHAZIPORE.—TOMB OF MARQUIS CORNWALLIS.—ELEPHANTS.—WALK ON SHORE. DINAPORE.—MR. START.—MONGHYR.—MISSIONARIES.—CHAPELS.—CHRISTIAN CHURCH THERE.—NAINSOOKH.—CUTWA.—SOORY.

1st. January, 1851.—Spent some time in private prayer, on the commencement of the year, for myself, my family, and church, the coming of Christ's kingdom, and the blessing of God on my companion and myself, in the business of this deputation.

We had a boat, called a flat, laden with merchandise in tow. As I feared, we were soon aground; the captain ordered the anchor to be carried out, and dropped at a distance, and then the ship hauled to it. This succeeded as to the steamer, but not as to the flat; she continued fast, so it was a flat business. She did not float till the following afternoon. I saw six or seven men around a dying man on the shore. A man sat by the head, and now and then lifted up the cloth and peeped, as if to see whether the poor creature was dead.

May I be excused for introducing the following lines on this incident:

Where Gunga rolls her waves along,
Amidst the boatmen's idle song,
  I hear faint sounds of woe,
I see them bring a dying man;
Life's embers they care not to fan,
  Death is for them too slow.

Poor wretch ! in pain and sore distress,
He needs some tone of tenderness ;
  But he is brought to die :
And, if not soon, some holy mud,
Or dash of Gunga's sacred flood,
  Will hasten the last sigh.

When shall thy waves, thou stream of life,
From Calv'ry's bloody tree and strife,
  From Calv'ry's triumph blest,
O'er India's plains with healing roll,
Restoring every sin-sick soul
  To true eternal rest ?

I am told that in these cases as soon as death occurs, they generally singe the hair, as an apology for burning, and then throw the corpse into the river. The captain said that the burning of dead bodies is the work of one of the lowest castes, called Doom, who generally take the cloth in which the body is wrapped, unless the relatives give them money instead. One or two persons told me that they had seen water or mud forced into the mouths of the dying.

January 3rd.—We went on shore at Ghazipore. A little way to the left from our landing place, the road opened on a large parade and exercise ground, round part of which is a wide crescent of buildings, bungalows, with Roman-catholic chapel and English church. Opposite the latter on the parade ground in an enclosure, planted with trees, stands the tomb of Charles, Marquis Cornwallis, Governor General of India, who died near here, October, 1805. He had just come from England to take a second time the government of this great country. It is a circular stone building, surmounted by a dome, and surrounded by twelve pillars, with four openings, forming a cross in the centre, where stands the marble monument. On one side is a bust of the great statesman, with the figures of a Brahmin and Mahommedan ; on the other side are two soldiers. It is marked " Flaxman,

London." We lingered about it as long as we could. This used to be a large military station; there are now very few soldiers, but a good deal of general business is done, and it is famous for attah of roses. A man asked twenty-five rupees for a small bottle, other bottles he sold for one. On returning to the boat, she was taking in wood and coals, and many people were gathered on the shore. A desperate quarrel suddenly arose between a man and woman. The man had a heavy wooden mallet in his hand, and once or twice he lifted it against her, each time she drew nearer to him, and with eyes of fire and vehement gestures, said, "Strike, strike!" She, at last, fairly beat him with her tongue; he seemed glad to get away. Both men and women were carrying the wood aboard, they looked very gypsey-like. The scene suddenly changed from the quarrel, some tumblers and dancers came, a man played a drum, a woman and two girls threw themselves into all manner of strange attitudes. Before they began, they fastened their dresses tightly round themselves. A troop of women and children were also begging. I threw them a few pice, but they fought so violently that I put some more I had in my hand back into my pocket. A gentleman joined us here, a passenger, who proved an intelligent and pleasant companion. He resides at Ghazipore, and says it contains 10,000 inhabitants. About eight years back, the 29th regiment was stationed there, and great numbers died of cholera and dysentery, which got the place a bad name but it is said to have resulted from the colonel's keeping up European discipline; he made the men exercise on the wet grass, which grew rank and high; because he thought it improper for cattle to graze on the parade-ground as usual, he sent parties of men in the heat to drive them away.

4th.—Our flat a-ground again, the steamer went on without her, but had afterwards to wait; in the interval,

we took a walk on shore. Indigo and mustard were growing together, and in some places the castor oil plant, also the plant from which saffron is made. Beautiful thistles were in flower, on the waste ground. I was surprized at the large number of miserable huts, and fine looking men walking about with long thick bamboo laths, (sticks,) and the groups of children here and there at play. I stopped to admire a beautiful white kid, when a large party of children assembled round me, and seemed quite pleased at being noticed. A pole, and a cup fastened to its top, indicated a grog shop. The captain said, "Let us see what is going on," so we peeped in, under one shed was a large rude still at work, and under another sat eight or ten men drinking, one or two looked tipsy. A bad thing is this grog drinking! And a mistake it assuredly is, for the Honourable Company indirectly to encourage it. The high duty and the consequent pickings of all engaged in its collection stimulate the sale to a great extent; and the sale spreads poverty, wretchedness, and crime.

In the afternoon we saw from the boat, two elephants washed in the river. Each stepped cautiously down the steep bank with his keeper on his back, and drank. He went into the river till quite covered, holding his trunk up. He then returned a little way, and at the keeper's order laid down on one side. The keeper scrubbed over the uppermost side with handfuls of mud, and he drew up water in his trunk, and spouted it over himself, till he was quite clean. He then rose and laid down on the other side, and the same process was repeated. Pelicans and wild geese were in sight.

Lord's-day, January 5th.—We are still waiting for the flat. We had a short service in the cuddy with the captain, mate and part of the crew, and spent the afternoon in our cabins in reading and prayer.

January 6th.—The flat arrived late in the afternoon. We took another walk on shore. A large peepul tree had become three or four, by its long branches touching the ground and rooting; a trunk of another was lying close to the water's edge. It had been cut down by the Tannadar, a Mahommedan, pursuant to an order of government, as to trees that grow over the river. The Hindoos consider this tree sacred, and therefore would not cut it down, nor take the wood to burn. We made our way through narrow lanes and alleys between the huts to the residence of the Zemindar, named Makbar, his house is large, his wealth large, his elephants large, and himself large. He had on a rich white dress with a mountainous protuberance in front, as smooth as his cheek, and equally uncovered. It is very usual to leave part of the waist open, by having one cloth over the shoulders, which covers the breast, and another round the hips, which descends to the feet. The poorer men often dispense with the upper cloth. The baboo rose and bowed at our approach, and we made our salaam; but I regretted greatly our inability to speak Hindostani, and having no one to interpret; one of our party merely said, " We wished to see his elephants," and he pointed to them. We watched the huge creatures for some time, there was also a very fierce fighting ram, a great number of pretty goats, some fine peacocks, and a boy playing with a tame bulbul. The baboo, as we were leaving, sent us a kid as a present, but as we walked round some distance, the man fell behind, and we saw no more of it. Elephants are fed on branches of trees, and cakes made of a coarse kind of wheat, a certain quantity of which is made into fourteen cakes; they watch the process with keen pleasure, and if the keeper retains one of the fourteen, they generally perceive it, and express their anger; if all are given, they will sometimes leave one for him of their own

accord. As we were leaving the baboo's place, the three elephants were loosened to go down to the river to drink, and we followed them a short distance. A boy on one happened to have slippers on, but did not seem much used to the luxury; he dropped one and said to him, "Pick it up;" he did so, and I was much amused at his handing it over his head to the little fellow on his back, who forthwith dropped the other. The elephant snorted his displeasure at having to pick up a second. The slippers remind me of an incident mentioned to me by an English gentleman: he said, one day a native entered his office, with hat and shoes on, the room was carpeted, and the gentleman said to him, "Why have you not taken your shoes off?" (the usual practice of the natives.) The man said, "I am a Christian, and the Christians tell me to keep on my shoes, and take off my hat; but then another sahib will whip me because I keep on my shoes, so what am I to do?" "Just as you please," I should say.

We had some slight showers; the weather was very pleasant; the mornings and evenings rather cool, notwithstanding which, both men and women were bathing every day in the river. It must be a cold business at this time of year; and they do it in the coolest manner imaginable, as if they were amphibious. They vary indeed greatly in the *modus operandi;* some just splash the water over their face and limbs, and are off in a minute; others go through a regular washing, and carefully finish the toilette. They never remove any part of their dress when going in, except sometimes that which covers the shoulders; and they usually walk away with their wet clothes on, occasionally covering them over with dry ones.

7th. The sun reached the western horizon while we were yet eight or ten miles from Dinapore; and the captain would, according to custom, have cast anchor, but

it being moonlight and the evening very calm, he kindly went on, to enable us to spend the evening with our friends there. We passed the mouth of the Soan, which was just discernible; and amidst the dark foliage on the bank, twinkling lights betokened native huts. The atmosphere was very clear, and the moonbeams played on the river; on either side of that pathway of trembling light, the scattered stars were reflected in the tranquil and soft obscurity of the water. How beautiful that mirror! How sweet the repose of nature! How delightful to think of Him whose hand guides those distant luminaries; and whose lips utter precious words of pardon and promise to those who trust in Jesus! The moon was in her first quarter.

On reaching Dinapore, the captain sent a boat with us to the shore; and as we got out, a voice was heard, "Is that Mr. Russell?" "Yes: and you, I suppose, are Mr. Bryce?" We scrambled up the bank, and were soon comfortably seated in his bungalow. On our telling him that we must re-embark early in the morning, he sent an express off for Mr. Start, who arrived about ten o'clock; and we sat up a good part of the night chatting together. I had seen him in England; there was no mistaking the thin, spare figure, and the grave and peaceful countenance, now beginning to wear the furrows of age. One cannot but admire and venerate a man, who has devoted his time, his fortune, and his bodily and mental energies with so much simplicity, to the service of our blessed Lord and Saviour. He has brought twenty-four men from Germany as spiritual labourers in this land, almost all of whom have turned out well; and several of them are now in the field, workmen needing not to be ashamed. He and his assistant, Mr. Nebal, are engaged in a translation of the Scriptures into the Lepcha language, spoken by hill-

tribes up towards Nepaul. If more Christians, to whom God has entrusted property, were to devote it thus for the benefit of India, and would themselves see to its application, they would surely reap a rich reward of grace and peace, and be noble helpers in spreading among the teeming population the unsearchable riches of Christ.

Dinapore is a large place. There were there, when we were, one European regiment, one Company's artillery, and three native regiments. It is five miles from Patna, which is much larger, and is said to contain 300,000 native inhabitants, of whom one-third are Mahommedans. Perhaps the last-mentioned fact may account for more disaffection having been shown there to the English than in most places in Hindustan. It is a long, straggling city, extending several miles along the bank of the river, which is unfavourable for schools. The government school contained only forty or fifty boys. There is an opium establishment; the trade is in the hands of government, who are said to obtain large profits from the sale of what, I fear, is no better than a slow poison. The neighbourhood all around, to a great extent, is populous. Mr. Bryce, formerly a missionary, is chiefly occupied in trade; Mr. Kalberry is labouring in connexion with Mr. Start. There is no other missionary. There is none at Behar; none at Gya; none at Sasseram: all large places. There are millions of people in this part of the country without a missionary. One of the largest fairs in India is held in the immediate vicinity. The country round is so fertile that it is called the garden of India.

Mr. Start has had much opportunity of studying the native character, and the progress of Christianity. He said, "They receive the truths of Christianity slowly; but they are receiving them. He had met with some, who had got the notion of the crucifixion; but not of the resurrection.

Others laughed at the idea of the crucifixion. Many now listen attentively. What is most wanted is a general humiliation of missionaries before God, prayer with humiliation. The children are come to the birth; but there is not strength to bring forth." He remarked further, "Our preachers seem to me to want faith; they go and preach without expecting conversions. I feel grieved at my own want of faith, especially in prayer." Our friends accompanied us in our steam-boat, the following morning, as far as Patna.

The pilot ran us aground twice, and he certainly deserved some punishment; but I was sorry to find the practice of caning black men resorted to. It is not unusual, I believe, for European masters to beat their native servants. A fellow-passenger said, "They are like children; what can you do with them?" He never beat his cook, he said, but once. One day the man had been to a festival, and came home covered with coloured chalk and half tipsy. At dinner, instead of bringing in the dishes and courses in proper order, he had mixed all together in a large tureen, which he brought in, and slammed down on the table, saying to his master, "Sahib, you are my father and mother." So he took advantage of the admission, and exercised the right of paternity by giving the naughty boy a sound drubbing.

Friday, 10th January. Arrived at Monghyr about two o'clock, P. M. It looked very pretty as we approached, with the rocky shore and the walls and bastions of its ancient fort. The Rajmahal hills also came into view, affording a most pleasant and delightful change in the scenery. We were most kindly welcomed by our dear Christian friends, Mr. and Mrs. Lawrence, and Mr. and Mrs. Parsons. This was, for some time, the frontier-town of the English dominions in India. The fort was then kept

VIEW OF PATNA.

up with care; now it is crumbling into ruins. What an immense extent of territory beyond belongs to the English! There is a neat English chapel connected with our mission, and two native chapels, one for converts, the other for preaching to the heathen. The latter is in the native town, which is a straggling place, and not very large. The gates and walls of the fort are quite picturesque. The baptist church is composed of English and natives, forming generally two congregations; but meeting together for the communion of the Lord's Supper. There is much zeal and love amongst them: the missionaries and their wives are intelligent and devoted persons. We wandered into the burial-ground of the native converts. The dust of fifteen of them reposes there; among them is Jy-kour, who has a handsome tomb. The inscription is, "Sacred to the memory of Jy-kour, Christian, the mother of Nainsookh and Cassie; died April, 30th, 1843, aged sixty-five years. This tomb is erected by her sons, Nainsookh and Cassie." Nainsookh is one of our native preachers; a fine venerable man of pleasant and courteous manners. He was travelling, when a heathen, with his father and mother on pilgrimage to Juggernath, at the mother's earnest desire, when he fell in with some Christians, who told him he was going to worship a log of wood. When he arrived and saw the god, he said to himself, "What the Christians said is true; this is nothing but wood." He presented no offering, and took no part in the service; but his mother made offerings. Soon after they began their return his father died. His mother intended to return another way to avoid the Christians; but his father's death obliged her to go to Gya, to perform funeral obsequies; so they met the same Christians. Nainsookh conversed with them again, and resolved to remain with them. His mother was very angry, and left him three times; but at each time returned to him, and she wept so

much that she became permanently blind. He behaved to her with respect and affection; after a long interval, she one day fell at his feet, and entreated his forgiveness, saying, she felt that she had been doing wrong. He immediately raised her, and entreated her to seek forgiveness and mercy from God, through Jesus Christ. This she did; and found peace and joy in believing. Afterwards it was very touching to see him lead his blind mother to her seat in the house of God. When he had been from home preaching, and returned, she would fall on his neck and weep over him, tears, not of anger, but of joy and love.

A building, which was formerly a Mahommedan musjid, and the compound adjoining, have been given by a native lady, usually called Beebee Sophy, for the use of the Baptist Society; and houses are being erected on part of it for native converts. We visited it, and passed on to look at a Hindoo temple, before which stood a noble pakur-tree, something like a peepul, and also considered sacred. Tulsee plants were growing in the yard. A priest was breaking some small branches and leaves of a kind of hemp-plant, into little pieces, to smoke; by which means he gets half intoxicated, and then pretends to be inspired. Several stone images were lying about. Nainsookh, who was with us, pointed to one of them, and asked the priest, "Why he worshipped such gods?" "As you believe," he answered, "so it is." "Is a pice," said Nainsookh, "a piece of gold, because you think it so?" "No, no;" he said, but what you worship with love and confidence, that will be a god to you." "God," he continued, "is above all. Who can be like him?" Nainsookh then, at my request, slowly repeated to him, "Believe in the Lord Jesus Christ, and thou shalt be saved." "Well," he replied, "say God, and I will agree with you; but why say Jesus Christ?" He was harsh in manner, dirty in appearance, and seemed ready to

J. Lumley & Co. Lith.

HINDOO TEMPLE AT MONGHYR.

go into a passion. Nainsookh was calm and gentle, which no doubt restrained him. I was much struck with the contrast between the heathen and the native Christians, who were neat in dress, and their manner devout and pleasant.

A little incident mentioned by Mrs. Lawrence, reminded me of the statement in Job, "In the dark, they dig through houses," xxiv. 16. She said that while at Dinapore, when her husband was from home, as she laid awake at night, she heard a noise, which she thought at first was caused by rats. She kept looking at the place from which it came, when suddenly she saw light through; she screamed out, and heard a man run away, who had been digging through the wall, no doubt with the intention of robbing the house.

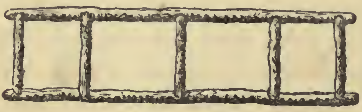
One of the native preachers is named Sudin, which means servant of Seu or Sheva; his children are named Deeruj (patience) and Anunda (joyful). I heard him and Nainsookh preach; they both spoke with earnestness. It was very delightful to see a congregation here of native men and women, happy and intelligent, worshipping the true and living God, and rejoicing in Christ Jesus. Christianity is a living, pure, spiritual power, which brings men to God, and to one another, in holy love. Brahminism separates and divides *ad infinitum.* Not only are there distinct castes, but many subdivisions of castes. I was told, that in the Writer caste, there are fourteen or fifteen subdivisions, who have as much alienation from one another as Brahmins and Sudras. They will not eat together, or marry one another, or even take water from one another.

We spent a delightful evening on Monday, 13th January, with our dear friends; and then, laden through their kindness with various little necessaries and comforts, we set off in our palkys, which we purchased there, once more on our travels. We started about half-past eight; I soon fell asleep. We had eight bearers each, and a

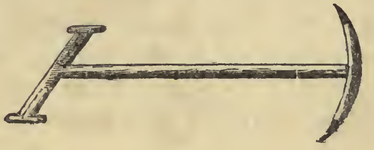
mussulchie, or torch-man, by night. Four of the men carry, and then change with the other four. Sometimes they walk, sometimes run; now and then they talk and laugh, at other times make a noise like two notes of a harp. We passed through Baughalpore early next morning; a large place with some handsome bungalows.

I was told of an amusing scene which occurred there. A party of English gentlemen had a banquet, and according to custom, provisions and wine were abundant, and native servants numerous. After it was over, two of the gentlemen had a hint that the servants, instead of going to their homes as usual, were assembling in a mango grove not far off; they went there, and hid themselves in the trees. There they saw them bring bread and fowl, and ham and champagne, all which they had put by for themselves at the banquet; and each personated his own master in excellent style. "Ferguson, I drink your health," "Macduff, will you join us?" and so on through the whole ceremony. I presume they were Mahommedans, who make no great difficulty in occasional transgressions of this kind.

As we went on in our journey, I observed a boy in the road carrying what looked at a short distance like a small ladder; but found it was a yoke for bullocks.



Another was carrying what appeared like a wooden anchor. It was a plough, having a wooden share with iron tips.



The country was better cultivated, prettier and more fruitful than in the upper provinces. As we went through the topes and woods at night, the moon-beams made richly-fretted shadows on the ground.

15th.—We breakfasted and dined in our palkys, and got out morning and evening, and had a walk together. About three or four hours after sunset, we passed through the large city of Moorshedabad. I had laid down to sleep, but hearing much noise roused up and looked about. The street was full of the carriages of rich natives, drawn by noble bullocks, the carriages were very gay, but had put down their occupants; there were also ekkas, and saddle-horses, and presently we came up with some fine elephants, whose immediate proximity I did not quite admire. Soon afterwards we passed a large house where great numbers seemed to be assembled; the whole place was illuminated with multitudes of lights in semi-circular rows. It may have been a marriage, or perhaps only a nautch. Part of the large and splendid palace of the rajah soon came into view. It is of Grecian architecture, of great extent, with lofty walls and massy gates. In the soft and mellow moonlight, without anything particularly eastern, but yet regal and magnificent, it seemed more like a dream than a reality. Five or six miles further on we came to Berhampore, and were taken at once to the Dawk Bungalow, which was very large, and had evidently never been built for that purpose. We found it vain to try to fasten the doors, some of the bolts were rusty and immovable, others clean gone, the doors in fact were venetians, which any body might open, but you get used to this sort of thing. There was a charpoi in the room, and the bearers brought another; it was past twelve, so we threw our coverings on them, and were soon asleep. Some jackals disturbed me once or twice by their howlings, which sounded close to the door. In the morning we found

we were in large deserted cantonments, and our bungalow had probably been an officer's residence. There are rows of large well-built brick houses, with ample and lofty rooms, and thick walls, many of them empty. There was formerly a great number of English troops here, now there is only one native regiment. It is like a forsaken city; the streets are covered with grass. There is, however, a large native population, whose dwellings stretch from here to Moorshedabad. We had to lay our dawk to Cutwa. Mr. Leechman having suffered much the previous day from the hot beams of the sun on his palky, which was inconveniently small, we determined to rest till the afternoon; at half-past four we set off. The road most of the way was only a foot-path, and sometimes so near to the river, that if the bearers had made a false step we must have fallen in. As the sun went down, six of them who were Mahommedans said they must stop to pray. One ran and fetched water in a chattie, and the man who was to repeat the prayer washed his feet. They stood all in a row in the open field, and he repeated in a chanting and pleasant tone the form of prayer. All bowed together, and all stooped their heads to the earth together with profound gravity. The adherence to form by Mahommedans, and its neglect by nominal Christians, may both proceed from the same motive, a regard to the opinion of others, or to the prevalent fashion among their companions. Perhaps, in proportion as forms and ceremonies constitute the chief element of a religion, they will be the more rigidly adhered to. We crossed the river (the Bhagrattie) in a boat, and reached Mr. Carey's house at Cutwa, about half-past two, a. m.; he was from home. We afterwards heard that he had been unintentionally detained. We told the servants who we were, and they got beds ready for us. He has a beautiful garden, in which we took a morning stroll; then assembled the native

Christians, and had pleasant conversation and Divine worship with them. As here they spoke Bengali, Mr. Leechman was able to converse with and address them; two or three understood English. We visited several of them at their houses. We found that Shujaat Ali had been there a few months back, and that his labors had been blessed by God, in producing a revival of religious feeling. We could not lay a dawk here, and were obliged to engage with bearers to take us the whole distance to Suri; and as soon as we completed our arrangements, started again. There is a good deal of difference in the manner in which different sets of bearers carry you, some very quietly, others very roughly. These men, who happened to have the longest stage, were about the most jolting set I had met with. In putting water into a glass, some of it was immediately over the side; on attempting to write, the letters were very droll indeed, and though not in the slightest fear, one could not help trembling. However, after a little while, you get used to it. A happy thing it is that use, and a little patience, mitigate all these small troubles. On reaching a village called Olga Jutya, or some such name, the bearers intimated their wish to dine; they sat down on the ground in two large circles, and commenced operations. We got out in a place, like a village-green in old England, a high bank on one side, cottages on the other, a fine old tree in the midst, under which we took shelter. From a dozen to a score of natives gathered round us; and Mr. Leechman spoke to them in Bengali on the love of Christ. One of the men had a copy of the Psalms in Bengali. He read a few verses at our request slowly and imperfectly. He said he had more books; we begged him to show them, and he sent for them. They were religious tracts from our mission press; he said he had read them, and that they had been read by several of the villagers. Another spoke a little

English, and expressed a strong desire to go to England with us. Boys were playing with couries, as ours do with marbles; little girls came near, behind the adults or the trees, and peeped at us, ran away, and then came peeping again. When our bearers started, we soon found by their manner that they had had something to drink stronger than water, now they knocked us against a bank, and now loudly quarrelled among themselves, and then stopped, lighted fires, and seated themselves round them. The moon shone brightly above, the torches and fires blazed fiercely, and the men, with their loose dresses and wild manner, smoked, talked and quarrelled, while we laid quietly in our palkies. At last I called loudly to them, and they went on. Mr. Leechman's men took him some distance out of the right path, but fortunately heard my men shouting to them, and got back again. Amidst the hubbub, I fell asleep, and was surprized on waking about 5 A. M. to find myself at the door of our esteemed friends, Mr. and Mrs. Williamson, at Soory. The door was open, but no one there. They had heard us coming, and thrown open the door; our friend soon appeared wrapped up in a morning-gown, and gave us a hearty welcome. The news of our arrival, it seems, spread rapidly, and as any Christian natives who pleased, attended family worship, the room was quite filled. On its conclusion we had a long and interesting conversation with some of them. They answered questions on scriptural doctrines and duties with readiness, accuracy, and earnestness. There were about fifty present; they all sang praise together. Mr. Williamson accompanied the chapter he read with expository remarks. Mr. Leechman spoke in Bengali, and myself in English, Mr. W. interpreting: they kept up their attention and interest the whole time, and seemed reluctant at last to leave. It was a very pleasant sight to see them all neat and clean in their native costume. Six or seven

little boys sat at my feet; the men were together on one side of the room, the women and girls on another. One old man was rather grotesque, having, in addition to his cloth, adopted an old black English jacket; another day he appeared with a figured one, and a pretty figure he was. There is only one family of European habits in the immediate neighbourhood, besides the missionary's. Thirty-one converted natives belong to the church. There are two schools, an English, and a Bengali, with about fifty children in each; in the Bengali this number included nine little girls. I took a sketch of the Bengali school-room. On Lord's-day, in addition to the public service, Mr. Williamson takes a bible-class, and a class of men; Mrs. Williamson has one of women, and their eldest daughter a girl's class; one of boys is taken by a Christian schoolmaster. Ten orphans are supported and educated at this station. They cost about one rupee, four annas, (2s. 6d.) a month each child. Some of the people are employed in the mission as preachers and teachers; four or five are servants, one a burkendas (guard) in the gaol, one chokedar of the hospital, one a writer in the judge's office, one a tailor. In all the schools the Scriptures are read, and portions committed to memory. We took a walk through the village; it is the neatest and cleanest I had seen in India, with broad even streets, and drains on each side, and the matting for the houses better than usual. We passed two punch-shops, full of noisy people, licensed by government, schools of vice and mischief. The revenue from such shops in Birbhoom, I am told, is about 67,000 rupees a year. At a spot where four streets met, we found one of our native preachers exposing the nature of idolatry to a small attentive group of hearers. A man, who seemed half-intoxicated, interrupted them a little. The man cried out, "Our shasters foretold the eclipse last night, and it happened accordingly, therefore

they are true." The preacher answered quietly and promptly saying, "The greatest liars speak truth sometimes." On Lord's-day we had native service at seven a. m., and English at eleven. I was much gratified by being present afterwards at one of the bible classes; the young people answered very well. The missionary cause here is in a healthy state, but Mr. Williamson thinks the natives not sufficiently advanced in knowledge, faith, and love to Christ to be left without European oversight. Mr. and Mrs Williamson have been blessed by God in their kind efforts to train up children. One named Mohima died about nine years old. One Lord's-day evening, Mrs. W. had been speaking to her about prayer; the child afterwards asked an elder girl to tell her more about it: she continued in prayer all the way home. She used to take her copy of the gospels with her, and as the convicts passed from the prison to their work, would read a short portion to them, and would say to the heathen, "Why do you worship idols? You should serve the true God." One morning she was seized with cholera. Her brother had been undutiful to their mother; she said to him, "I am going, and you will be the only child mother will have, therefore I intreat you to be reconciled to her." She expressed her love to the Lord Jesus, and prayed that God, if he pleased, would take her, for she had no wish to live. In the evening she fell asleep in Jesus.

Another, an orphan, whom they named Jenny, was brought to the village by her mother, when just beginning to speak; the mother fell ill, and was sent with her child to the hospital. One morning Jenny awoke and said, "Mother, mother;" but there was no answer. She then put her little hands on her mother's face, and it felt cold; it was the coldness of death, and the child began to sob and cry. The chokedar heard her, and came, and when he saw how it was, took the little one to the magistrate's lady, who sent

her to Mrs. Williamson with a request, that if she would kindly take her under her care, she would pay for her; she did so for some time, but then she herself fell ill and died. However, it made no difference to the child, as Mrs. Williamson provided for her, and had her instructed as before. She was quick and docile, and in character became a perfect contrast to the heathen children, who are trained up in falsehood and theft. Jenny was remarkable for a strict adherence to truth, was grateful to her mistress, and fond of her school-fellows. She delighted in reading the Scriptures, in prayer, and in talking about the love of Jesus. Another of the little girls named Sophy died, and Jenny said, "This is a vain world, for Sophy was here playing with us a few days ago, and now she is in heaven." Jenny soon followed her; she was taken ill, and died almost immediately.

In coming to Cutwa and Soory, we passed again the Rajmahal hills, a rich and beautiful district. An old arched half-ruined gate stands beside a bank in the midst of the jungle, and is very pretty. We thought of the possibility of seeing a tiger or bear, but none appeared. The wildness of the country, and the knowledge that wild beasts abound, and that fierce men sometimes also attack the traveller, give interest to night travel, and excite a pleasant gratitude, when you arrive safe at your journey's end. Near Soory and also near Monghyr there are hot wells, to which many Hindoos go on pilgrimage. Mr. Williamson goes to the wells in his neighbourhood to preach. On one occasion while sleeping at night there in his tent, a dacoit (robber) entered it, and took away all his clothes: he was obliged to go home wrapped up in a blanket. While we were at his house, thieves entered one of the out-houses and took a brass chattie, and the cook's turban. We left Soory, 20th January, in our palkys, in which we breakfasted and dined; the bearers

went very steadily four miles an hour. We passed through Burdwan and Hoogly, and reached Calcutta half-past one, a. m. on the 22nd. We had to rouse up our good friend, Mr. Thomas, who gave us a kind and hearty welcome, and we were soon asleep under his hospitable roof.

CHAPTER X.

AN ENGLISH FUNERAL AT CALCUTTA.—C. ARATOON.—SERAMPORE.—THE SOUTH VILLAGES.—FRUITS OF OUR MISSION THERE.

Mr. Leechman was guest with Mr. and Mrs. Lewes; I remained at Mr. Thomas's. As we sat at breakfast one morning, he received a printed circular, stating that Mrs. Jones was to be buried at five o'clock that day. We went to the funeral. The coffin was carried on a handsome car; the friends followed in garis, or palkys, or on foot, without order or particular costume; there were many. A serious and sad air pervaded the whole. The husband, and I believe, the sister of the deceased walked through the ground beside the coffin. Poor man! how great his loss! I wished he might, I trust he did, feel it to be a new tie, binding him to heaven. Mr. Leslie presented a solemn, simple, touching prayer. I wandered some time in the crowded cemetery; and noticed the graves of several whom I had known. That same evening came another circular, saying that a young lady, aged thirteen, had died that day; she was to be buried next morning. Life here is abundant; the earth teems; families increase: but what a vastness of death! what a multitude of tombs! what tears! what a breaking of hearts in their dearest earthly ties! There is something deeply affecting in those large, crowded burial-grounds of India, where so many of our countrymen rest. Many of the old tombs are remarkable for their size and ugliness; the modern ones generally are in better taste.

I had several interviews with our aged friend, the

Rev. C. Aratoon; and gathered from him some interesting particulars as to his family and past history. He was born at Bassorah. His father, an Armenian merchant, brought him, when a child, to Bombay. Thence he went to his sponsor at Madras, who, some years afterwards, was unwise enough in war-time to send a ship to the Phillipine islands under Danish colours, in consequence of which it was taken by the English; he had to go to London about it. Aratoon then went to his father, who was at Calcutta; but found him very poor. However, the father and son read together a history of Armenia, the New Testament, and a history of some martyrs. A few years after, Aratoon became assistant school-master in the Armenian school. His father went to Bombay, and thence set sail for Bassorah; but the ship was attacked by pirates, and he was murdered, after they had fought three days and three nights. An English lady was on board, whom they took prisoner; and her husband afterwards ransomed her for 2000 or 3000 dollars. Aratoon, up to this time, though acquainted theoretically with the facts of gospel history, knew nothing of the power of gospel truth. He, however, heard that some English preached at the Lall Bazaar; he went there and heard Mr. Ward preach. He did not understand Bengali well; but hearing the names of Paul and Timothy, he said to himself, "That is from our bible." Another day they said, "We are at such a house; if any wish to inquire further, let them come." He went, and, as he said with much simplicity, found they did not believe in crosses, or holy ointment, or the Virgin Mary, or transubstantiation; he thought, "These are not perfect Christians." Dr. Carey was there, who said to him, "Friend, you do one thing; you bring what you have to say from the Bible." Aratoon says, he replied, "Very well; I will prove from the bible, we are to pray to the Virgin Mary"; and he went home to search, fully expecting

to find it. He asked his friends; but they could not help him. He felt ashamed to speak to Dr. Carey; he thought he would go and hear, and slip away; but Dr. Carey saw him, and said, "Well: have you found it?" He said, "No, sir;" and they talked together. Soon afterwards he avowed his faith, and was turned away from the Armenian school. Speaking of his father, he said, "I think that my father, in a dark way, had reliance on Christ; he read psalms, and New Testament, and knew nothing of any other church than the Armenian." "God," he said, "blesses your country for the Bible's sake, and for his dear Son's sake, I hope he will continue to have mercy on England." He has been a faithful preacher now for many years; and is still useful among his countrymen in Calcutta.

Sir William Burton, one of the judges at Madras, called to see our printing-office. He told me he was about to publish a statement of what is doing in India by the different missionary societies. I gave him a few particulars of ours. On reference being made to the number of natives employed by the English as servants, he said, "Those at Madras generally speak English, and are good servants." He said, "He would not take one, who did not speak it." On hearing that we came out with Sir Anthony Oliphant, he spoke of him in terms of affectionate esteem.

We had the gratification of again visiting our friends at Serampore; which is certainly one of the most useful and interesting stations connected with our society. The college, by the terms of its charter, is designed for the propagation of religious and useful knowledge among the natives of India. It is nobly fulfilling this purpose, according to its present strength. In several important aspects it is auxiliary to our society, and will, we trust, become yet more so. We saw all the classes while engaged in their ordinary work; and were struck with the fine forms and

intelligent countenances of many of the lads. A large proportion were children of Brahmins. All sufficiently advanced are instructed in holy Scripture. We devoted part of two days to the examination of the higher classes. We heard them read in Horace's Odes, and the Greek Testament; examined them in Roman and English history; and questioned them more fully and particularly on Christianity, its evidences, doctrines, and duties. In addition to their classical and mathematical attainments, they had read the first volume of Dr. Hill's lectures on Divinity, about half of Paley's Evidences, and the whole of Butler's Analogy; with the advantage of a lecture delivered by our indefatigable friend, Mr. Denham, on the section studied, week by week. We felt it to be only just to express our pleasure at the good progress made by the students; and our full satisfaction with the intelligent and earnest manner in which they answered our inquiries. At the time of our visit, there were in the young men's class, ten pupils; and in the college school, in regular attendance, 230 pupils. With another English teacher, and proper helpers, many more scholars might be instructed. The following schools in the neighbourhood are also sustained and superintended by our missionaries and friends:—

	Scholars.
The Thannah School	148
Kuddumtollah School	53
Village School for young children	33
Asylum for Orphan Females	18
Bible-class for native preachers, conducted by Messrs. Denham and Robinson	30
Native female bible-class, Mr. Robinson . .	40
English bible-class, Mr. Denham . . .	10

The whole of the college-premises had lately been put into repair by Mr. Marshman. He has shown his attachment to the institution by many kind and generous acts.

25th January. We started with our beloved friend, the Rev. George Pearce, to visit our stations in the villages south of Calcutta. We went in our palkys, passed the place in the suburbs where the descendants of Tippoo Saib reside, soon reached a khal or narrow stream, and got into a long narrow boat called a saltee, from the sal tree, of which it is generally made. It was rather close quarters for three; lying along, one at the feet of another, or sitting *a la mode Turque.* There was a covering and curtains; and we talked, read, and looked about us. We had with us, two other small boats, one with bedding, musquito curtains, &c., and the other with provisions, cooking apparatus, and cook. We breakfasted and dined on board; then got out while the men dined, and visited some native huts on the bank. We emerged from the khal into open paddy-fields, through which a water-course, freed from paddy and weeds, is called a road; on we went in our boats through this road to Narsigdarchoke, where we stayed a few minutes, and then proceeded onward to Luckyantipore. After walking over some dryish mud, and ascending a low bank, we entered Mr. Pearce's bungalow, of two rooms, prettily situated amidst trees and shrubs; our stores, bedding, and ourselves pretty well filled it. Next morning there was a good deal of mist, by no means unusual here, I should think; but the sun soon dispersed it. The people gathered round us before we were dressed; and "from morn to dewy eve," we were incessantly and pleasantly occupied with them. After imploring Divine assistance in our engagements, I got into conversation with an old man named Chinta Moni, (jewel of thought.) "I was an idolater," he said, "and through your goodness, the gospel was brought here; now I rejoice in the Lord Jesus Christ. It is very good of you to come so far to see us; thus you obey the command, "Go into all the world, and preach the gospel to every creature."

I was a worshipper of Krishna, and we did what the Brahmins told us, yet had no peace; but when you brought the Scriptures of truth, we saw that our former way was false." After talking some time more, he said, "My last word is this, 'Blessed is the man to whom the Lord imputeth not iniquity'"; then he sat down on the ground, and remained silent.

Another visitor was a young woman, who had been a scholar in one of our schools. Her husband had joined a party connected with the Church of England, and refused to let her attend the Baptist chapel; of which conduct she complained with much feeling. This leads me to notice a statement in the Benares Magazine for November, 1850, in a letter signed "Peltastes," in these words: "At this last-named place, Luckyantipur, (or as there called, Lockyantipore,) which is three-quarters of a mile from Dhangatta (where the writer was), there are about 140 souls, who belong to our communion (Church of England), having, most of them, left the Baptist connexion for it. And naturally enough; for, though it be granted that they were ever so unable to enter into the distinctions between the two, which, however, some *are* able to appreciate, still, seeing that their former pastor resides in Calcutta, and visits them, it may be, but thrice in the year, leaving them the while to a native teacher, they think our flock better off, who are visited weekly at least. Accordingly, some of them have been known to go the whole distance to Mogra Haut to attend our service. The consequence is *excommunication*. Whereupon they attach themselves the more regularly to us."

In a previous number, (Sept.) the same writer, after mentioning a widow, who as often as there is service at Jalashee, goes straight from prayers to her child's grave, and stands in silence by it for some time, remarks, that "sympathy with the departed should be encouraged among

the converts." "At Sulkeea," he says, "are a man and a woman, both deaf and dumb. Some twelve years ago, the Bishop of Calcutta being at Barripore, the man prostrated himself 'making the sign of the cross on the forehead.' He was baptized and confirmed." It is observed that "when he has received the holy elements he *crosses himself* as he withdraws, the sign of amen, which who would meddle with?" He afterwards makes a "reflection." "The present mode of operations," he says, "must soon find, is indeed finding its limits. All the missionary societies seem feeling a pecuniary pressure, from which there must be daily less chance of relief, as the church goes on gathering to itself a simply pauper population, which can as little build its own churches, maintain its own schools, and remunerate its own teachers, as could mere agricultural labourers in the poorest districts of England. It must before long become a downright impossibility for any society in England, nay for all its societies together, to not only pay and provide for missionaries, but supply the entire body of stipendiary teachers, required to perpetuate the ministration of the word and sacraments among the converts and their descendants; at any rate, if the even lowest present rate of missionary salaries is to be the standard. And now if any one interposes with the question, 'But what is to be done?' my reply is, 'We must learn to have faith in *holy orders* as conferring a gift, as God's own institution for the maintenance of the faith.' As I go from village to village, and see the native teachers, to whom the immediate ordinary care of the flock is entrusted, discharging all the offices of the deaconate, except indeed the ministration of baptism, I cannot help asking myself, 'Why there are not *ordained* deacons?'"

It appears, further from these letters that the "service," is generally the reading of the prayers only.

The above statements appear to me to be partly correct, and partly otherwise. It is true that most of those who at Luckyantipur belong to the church of England, formerly attended the Baptist chapel. It is also true that the difficulty of paying missionaries for the widening field presses heavily on all the societies. I would not say that the churches gather a simply pauper population; but, I believe, that generally the converts are very poor in this world's goods. It is evident, that the agents of the Society for the Propagation of the Gospel, who labour in this district, belong to that party in the Church of England, who "encourage sympathy with the departed," who would not meddle with a man for "crossing himself," and who "have faith in holy orders as conferring a title." There is another section in the Church of England, and surely many others belonging to the church of Christ, who believe that the kingdom of God is not meat and drink, or will-worship, or sacramental or official virtue; but righteousness, and peace, and joy in the Holy Ghost. I gladly confirm the statement that some of the natives are able to appreciate the distinction between our brethren, who preach justification by faith alone, and those who preach the virtue of sacraments and holy orders. I believe that most of them now understand the difference quite well; and that there is no danger of more of our people being drawn away. The writer virtually admits that some were not able to understand the distinction; and puts it upon their people being visited weekly, while ours are only visited by their Calcutta pastor occasionally. Yet he talks of their going to Mogra Haut to attend service; and recommends that their native teachers should receive deacon's orders. Now, this, according to our mode of doing it, is what we have done. We have made native brethren joint-pastors with the European; and Mr. Pearce states, that since they have been left more to themselves, their discipline has improved.

The statement that the consequence of the parties going to Mogra Haut to attend service was *excommunication*, requires a closing remark. (The italics are the letter-writer's.) I believe the facts to be these: they had mostly been withdrawn from by our people for some inconsistency previously to their going to the church-service at all; nevertheless, when they afterwards went, they were at once admitted. The discipline of our churches was thus, for a time, endangered; but the broad facts of the whole case are now pretty well understood. I can only add my conviction, that on the part of our people, there has been a patient, quiet, and successful adherence in this matter to scriptural principles.

It may be satisfactory to the friends and subscribers to our mission, and interesting to all who love the truth, if I give in full the conference which we held with the members of our church in this village. Sixty-three members were present, all of them converted natives. This is also a fair specimen of the mode of our proceeding; in almost all cases the answers were equally correct.

"How many persons are there in the Godhead?" "Three; the Father, the Son, and Holy Ghost." "There is one God, and no other." The latter reply was given by a different person from the one who gave the first, and others also answered to the same effect; it will be understood thus throughout.

"Is it sinful to worship idols?" "Yes: God will render us accursed if we do."

"Give some proof from the Bible." "Paul tells us not to go to the idol's temples, nor partake of meats offered to idols." 1 Cor. vi. 9. "Paul says, they who commit idolatry, belong not to God's kingdom."

"Mention some of the attributes of God." "He is without beginning or end, omniscient, almighty, everywhere

present. He is merciful and slow to anger; he is holy and hates sin. He is the speaker of truth."

"What will be done to liars?" "They go to eternal hell."

"Mention some of the offices of the Lord Jesus Christ." "He intercedes for us ever before the throne of God." "He has made an atonement for sin." "He is the great high-priest."

"What office was filled by Samuel, Isaiah, and Jeremiah?" "They were apostles." "They were prophets."

"Did Jesus Christ fill that office?" "Yes; he did."

"Tell us something which he predicted." "He promised to send the Holy Spirit." "He said the buildings of the temple should be thrown down, and not one stone left upon another." "He declared that he would rise again."

"What office was filled by David and Solomon?" "They were 'rajahs' (kings)." "They were types of Christ."

"Then Jesus Christ was a king; was he?" "Yes."

"To what extent is he entitled to reign over his people?" "As a shepherd of his people." "He being the true God is entitled to rule over every body."

"Does Jesus Christ reign over the outward conduct of his subjects?" "Yes; and the internal also."

"In what state did God make man?" "Man and woman." "With a pure nature, which did not continue; and sin deserves death." "The one sin of Adam occasioned death; and if any one else sins, he will incur the same sentence." "We are all from our birth sinners." "We cannot save ourselves." "No priest can save us." "No religious services done of ourselves can save us."

"How then can we be saved?" "Only through the death of Christ." "Christ can save the world because he is the incarnate Word." "He fulfilled the Father's law; and finally made an atonement for our sins."

"What must a man do that he personally may have the benefit of Christ's righteousness and death?" "Pray to Him." "Believe in Him." "Believe on the Lord Jesus Christ, and thou shalt be saved." "We receive him by faith."

"What will be the result of faith?" "Our conduct will be new." "Old things will pass away, and all things become new." "Our words will become true; and we shall become like Christ." "We shall love one another."

"By whose help can we keep the commandments?" "We cannot keep them by our own strength; but by Christ's strength."

"Whom did Christ promise to send in his place?" "The Holy Spirit."

"What does the Holy Spirit do for believers?" "The Lord said, 'the Holy Spirit shall convince you of sin, and of righteousness, and of judgment.'" "He cleanses the heart, and helps us in trouble." "He comforts us."

"When we pray, what does the Holy Spirit do?" "We are weak and ignorant; he is our helper."

"Who is the Holy Spirit?" "He is God."

"What are the duties of believers in Christ?" "To keep God's commandments; to receive his testimonies; and to walk in conformity therewith."

"What are the duties of Christian members?" "Christian members ought to love one another; when one is ill, the others should look after him." "When offence occurs, they ought to be reconciled; and when one falls into sin, the others should try to rescue him; to tell him of his faults, at first privately; and to forgive him if he repents."

"What are the duties of Christian members as to their families?" "We ought to instruct them, pray for them, and set them a good example."

"What to your unbelieving neighbours?" "To pray for them." "If they persecute us, we ought to forgive them."

"How should a husband behave to his wife?" "He should not use harsh language; but treat her with kindness."

"What duty do you owe to your ministers?" "To respect them." We explained to them the duty of supporting their minister; they said, "Yes; it is right."

"When shall we have to give an account?" "At the last day."

"Who will then be the judge?" "The Lord Jesus Christ."

"Is it quite certain?" "Yes."

"How many divisions will there be?" "There will be the sheep and the goats, the saints and the wicked."

"Why is heaven desirable?" "There will be no sorrow there." "It is a place of bliss." "We shall be engaged in blessing God there." "The Lord Jesus Christ is there, and the angels, and the company of the saints is there." "The happiness of heaven is eternal." "It is a holy place." "We shall dwell together there, and never be separated."

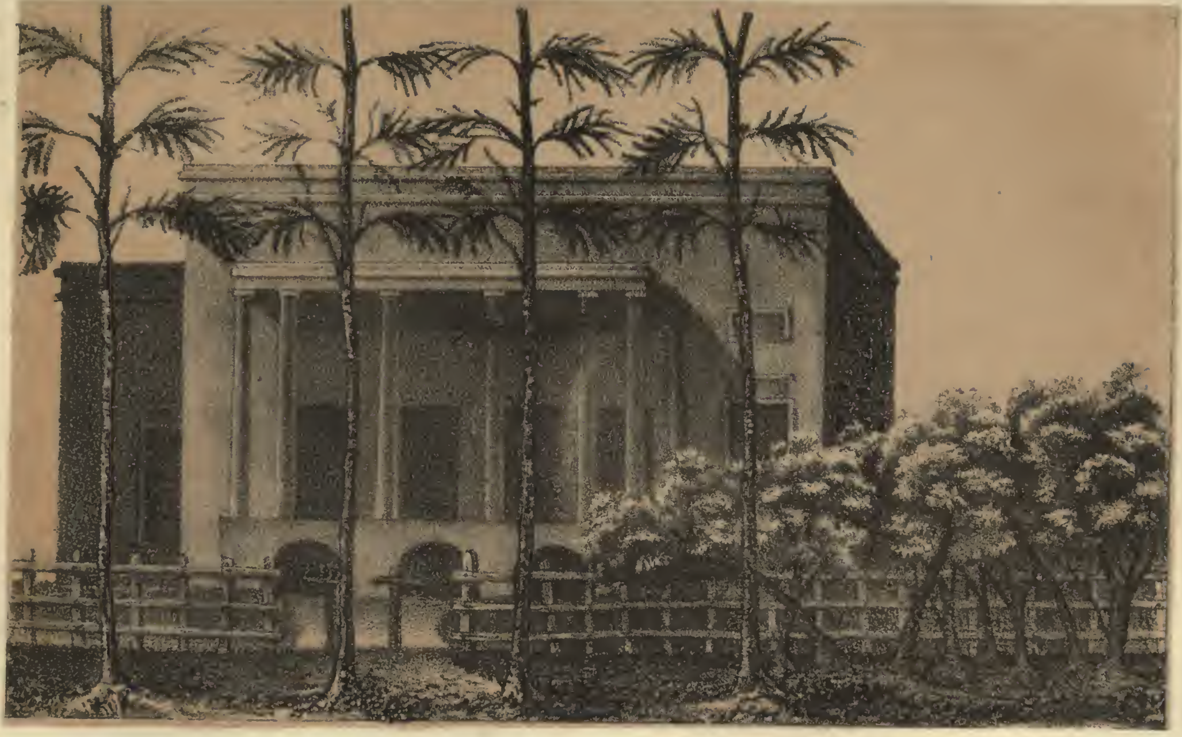
"Is there any intermediate place between heaven and hell?" "No: not any."

"What should make us tremble at the thought of hell?" "It is eternal punishment; separation from the righteous, and from God."

TO THE BELIEVING WOMEN.

"What is the duty of believing mothers with respect to their children?" "To be kind to them." "To instruct them, and impart knowledge to them." "Those who can ought to teach them to read."

"Do you teach your children to pray morning and



BAPTIST CHAPEL, LUCKYANTIPUR.

evening?" "I try to teach them; but they do not learn very fast."

"Do any of you meet together to pray for your children." "No." We advised them to do so.

I have given their replies as taken down from their lips at the time. Mr. Pearce generally interpreted for me; Mr. Leechman understood the replies as given; and some of the native preachers understood both Bengali and English.

We had interesting services on the Lord's-day in the chapel at Luckyantipur, which is good, handsome, and substantial. In the afternoon, we had service at Dhan Kata; the room was full. In returning, we found the water low, and evening came on with Eastern rapidity. We felt some jolting in the boat; when we got out to walk, the path was so rough, and it became so dark, that I had a few stumbles.

Monday morning, 27th January. We went again to Dhan Kata to examine the school there: there were sixty boys, and the teacher's little girl. It sounded prettily to hear a class called up as the "necklace-of-words class"; we should say in our less poetical manner, "spelling-book class." They read and answered very well from the Testament. The arithmetic class were ready and accurate. Some of the lads had their muslin dress close up to the chin, and then turned over the head; they looked like little nuns. Several little boys and girls, who gathered round the door to see the strangers, had no encumbrances in the way of dress. We gave the scholars a little treat, at which they were highly pleased.

On returning to Luckyantipur, we had worship in the chapel, and further conference with the people; between seventy and eighty persons were present. Mr. Pearce proposed to them to build granaries, and store up rice against a time of scarcity, which they gladly agreed to. He then

performed the ceremony of marriage; both parties were rather far on in the journey of life, so we hope they will accomplish the rest more pleasantly in each other's society. A young girl, aged fourteen, was standing near us at the time, and she came once or twice to the bungalow. I was told she expected to be married soon; her name was Sarah. She had been a scholar in Mr. Pearce's school. She read, at our request, part of the 14th chapter of St. John; she read it well, and expressed her trust in the Lord Jesus Christ. We exhorted her to seek strength from Him, and to be faithful in his service. After we had left on Tuesday, she was seized with cholera. She felt that it was the summons to another world; but expressed her willingness to die, and continued most of the night in prayer. The following morning she died; and on our return on Thursday, we found that she was in her grave; her spirit, I trust, in glory. "Man cometh forth like a flower, and is cut down."

As we went along to Dhan Kata, we stepped into the cutcherry, a poor-looking place with mud walls; but there 12,000 Co. rupees a-year are paid for rent to the Zemindar. We soon afterwards met a respectable-looking native, and exchanged the salaam with him. Some time back he attempted to set up a school in opposition to ours; but on consideration he thought better of it, and his children now are our scholars.

I conversed with Daknarayan, one of the native preachers, with the desire of eliciting as much as I could of his state of mind and views, before he was converted. He told me that he was of the Raj Bongsho Teuor caste, or royal caste of teuors, addicted to agriculture and fishing. He learned to read at a village school. He said that he had no notion at all of God, or heaven, or hell; he loved the play and the singing, the feastings and the festivals connected with

idol-worship; and had no other than an animal fear of death; "I shall live long yet," thought he. He did not think that the idols had any life or power; but that they were pretty to look at. He lost all reverence for the Hindoo religion, while yet a lad; but his attachment to caste remained longer. He heard the gospel first from Mr. De Monte. His relatives and friends went to him, on hearing that he had been to the Christians; they wept and persuaded him not to go, and the Zemindar brought false accusations against him; but by reading the Scriptures he was convinced of their truth, and was baptised. Some in their heathen state get a vague notion of God, and of heaven and hell. Daknarayan and Giridhor seem both pious, intelligent, and useful men.

On Tuesday morning we set off in our tiny fleet for Khari. We met many little saltees, generally pushed along by a pole, some by men, others by women; and passed pretty villages on slightly raised ground; the flat paddy-fields stretching between them. Around the villages grew Palmyra palms, plantains, dates, and tamarinds. It is a pity that the natives have a prejudice against cocoa-nut trees; I saw very few. Some parrots were visible; many minors, elegant white paddy-birds, and others of the winged race. In addition to the saltee, they use a still smaller boat; a tree hollowed out thus:

There is here and there a foot-path; and at some distance from our track, a raised road. Mr. Pearce was going along it one night in a palky, when a fearful storm burst

upon them, and they lost their way; he discerned at last, in the dark, a cottage, and knocked. "Who is there?" He replied, "A European, who has lost his way." The door slowly opened, and there stood four men with clubs in their hands, ready to use them. When they saw him, they became at once quite friendly. It was a father and three sons; two of the latter accompanied him some distance to show him the way. Another time, in a heavy storm, the bearers put down the palky and ran off. He saw a cottage, and ran to it. There were only two women in it, a mother and daughter. He said, "May I stay in your verandah?" "Certainly," they said; and there he laid down and rested. When about to leave, he offered them a trifle; but they refused it, saying, "Why should you give us anything?"

We passed Joynugger, (town of victory,) a fine name for the village metropolis of this swampy district. It contains several heathen temples, and residences of Zemindars, and has a large market, which some of our preachers attend occasionally. I noticed one of the small boats used as a spout or vessel for drawing water, by being suspended in the middle, and the broad end dipped in the water, when raised of course it ran out at the other end. Some men met us and told us that the small pox was prevailing at Khari. It grew late, and the water in our "road" became very shallow; at last we came to a stand still, and consulted what was to be done. Mr. Pearce said, "There is a house not far from us belonging to a wealthy native, named Boddon Purkeet, who would probably allow us to sleep there;" so we walked about a mile to the place. It was like a large farm-house in England, with walls, brick buildings, sheds, out-houses and ricks. There was an old-fashioned gateway, to the left of which, just before you enter, was a small temple full of idols; in the gateway was an unfinished idol, and on

entering, we saw under a large shed, a man making an idol of wicker work, in a kind of frame. It was, I suppose, to be plastered and painted over. The owner was out; but his son, and some Brahmins were there. We asked if we could sleep there. At first they hesitated; but on being told that we had our own food, they said, "We might sleep under the shed if we liked." They brought us some low stools to sit on, and we sent the servants for books, tea, and musquito curtains. The shed seemed to be intended for nautches and poojas. Our tea-things were spread on the ground. Boys and men gathered round us, carefully but very quietly watching all our proceedings; at last, there was a large number. After tea, we said, "It is our custom to end the day with prayer to God, and we will thank you to be quiet." We sang a hymn, read Scripture, and prayed together; they all stood round in perfect silence. Mr. Pearce then asked them if they wished for any thing; when a Brahmin said, "They should like to hear something about Christianity:" and others concurred. "Well," Mr. Pearce said, "sit down, and I will tell you something;" they sat down in two circles, one beyond the other, and he spoke to them on the great and blessed truths of the gospel. This was however a little too much for the patience of the priests, who, going to a small temple inside the walls, close to the spot where we were, made a great noise with their musical instruments, as if to call the people to worship the idol. We were a little curious to see what effect this would have; but none went; the priests were left alone, and a man standing by us exclaimed, "Hear what a noise those men are making!" Our company remained, some of them asked for books, and had gospels and tracts given them. One said, he should like the great book that Sahib (pointing to me) had been reading. It was a volume of Wilson's History of India. He was glad, however, to get a smaller one. At

a distance from us, all this while, the man went on manufacturing an idol; others were engaged in some game. A few made it their business to watch our movements, till we were fairly within our musquito curtains. We laid down in peace of mind, though not exactly of outward circumstances, and slept safely under the care of our heavenly Father. Although our things were scattered about, and there were so many men and boys near us at night, and again in the morning, we had nothing stolen. As we returned from Khari on Wednesday night, the son of the owner of the place met us, his name was Shir Ganesham Das Purkeet. He pressed us to go back with him, and sleep at his father's again, but we preferred going on to Luckyantipur, though we knew it would be late, in order to get quiet rest, of which we felt much need.

Wednesday morning. The native preacher from Khari met us at Boddon Purkeets, and said the people would expect us, so we walked over, about five miles, in a heavy mist. In the way, Mr. Pearce told us of a conversation he had with a native carpenter, who crossed the Hoogly with him one day in a boat. He said, "You English are our gods." Our friend replied, "You should not say so, it is wrong." "Why," he said, "Look at that iron bridge which you have made. All our learned men would never have made it. Look at the steam-boat going against the stream; I cannot understand it. Did not Mr. Jones go up the country, and he smelled the coals, and said, 'Dig down here,' and they dug down, and found them? Do not the gods dwell in the sky? and one of your people went up in a round thing, I know not where. Are you not gods?" The native word for carpenter is misteri. I asked a lady one day what occupation a man was. She replied, "He is a bit of a misteri;" but we English seem to be more of a mystery to some of the poor ignorant natives. We met at

Khari about ninety persons in the chapel. About 260 usually attend worship. The native preacher, Jacob Mondall was trained in Mr. Pearce's boarding school. He was there brought under deep convictions of sin, and the Holy Spirit, who by his grace wounded, was also pleased to heal him, by blessing the reading of the Scriptures, and the conversation of Mr. Pearce. He has read many religious works, both in Bengali and English. He told us that a large proportion of his people can read, and many maintain family worship. His wife had begun a female school, but it was suspended on account of the small-pox. The chapel is a good pucker building, fifty feet by twenty, with a small vestry. There were no forms, the people sat on the ground. We had a long, interesting, and instructive conference with them. Their replies to our questions showed that they possessed an extensive and accurate knowledge of Holy Scripture. Among many other questions, I said, "What are the fruits of the Spirit?" Several replied, "Peace, comfort, faith, &c." One said, "Love to enemies," and added, "we ought to love them, but it is rather difficult." "What should the difficulty lead us to do?" "To look up to God." They said they wished we would stay two or three days and talk to them. On leaving them, we had to walk back six miles to our boats, and though our men worked very hard, we did not reach Luckyantipur till midnight. Next morning the fog was heavier, the droppings of the trees were like rain; however, we started as early as we could for Malayapur. On passing a native hut, a poor woman was lamenting in loud mournful sounds the death of her child. She cried, "O my dear child, O my dear child, I shall never see you again." She kept repeating these words, while we were within hearing. I was told that soon probably she would begin recounting the good qualities of her child. On arriving at Malayapur several

of the people met us. It is a very pretty village amidst rich eastern foliage. We went to the small chapel which stands on a raised bank, and consists of poles, mats, and thatch, with earthern floor, and no forms. As in other cases it was for us, chapel, parlour, and bed-room. The young man who was to have married Sarah, just dead at Luckyantipur, met us; they were to have been married to-day. He was with her during her last night, and joined with her in prayer. The tear was in his eye, and his heart seemed ready to burst with sorrow, yet he expressed submission to the will of God; he sorrowed not as without hope. Another young man came in; he trembled with emotion, like one struggling with mighty feelings, while he said, "He wished to give up caste, he was dissatisfied with idolatry, and wished to know about Christianity." He was asked to consider the consequences of giving up caste. He said, "He had considered." The native preacher is an old man, named Kashi Nath Bor, his hair grey, his eye bright, his figure upright. He wrapped his cloth round him, and moved his right hand gracefully, and poured forth his words with rapidity and vehemence. He turned to us and said, "You are spreading God's truth, go on; put a spark to dry leaves and wood, and it blazes up, and so, before long, the spark will catch here, and there will be a great light." When reading, he put on a pair of large silver spectacles. He is famed for skill in medicines. After the service, a man stood up, and asked for a preacher to be sent to his village; "My wife complains," he said "because I have taken her away. We used to live here. I am willing to hear, and three other families are willing to give up caste, and hear." We urged him to be decided. On my remarking, that if we had stopped a mile short of this village, and turned back, all the former part of the journey hither would have been in vain. Several of the people said, "Almost, in religion,

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WOODEN POST AT MALAYAPUR CURIOUSLY CARVED, IT IS SAID TO BE A MEMORIAL OF THE DEAD.

was a great way off." Several of the heathen came in and listened. At all these places it was very delightful to hear them sing the praises of God. Although the Hindoos generally are considered very timid, yet in these villages you see many fine-looking men with a determined and resolute air. We met a remarkably strong and tall man with the usual dark locks waving about his head and neck. His brother, it is said, was one of a party who went to the Thanna at Berhampore, if I remember right, and literally hewed a man who had offended them in pieces. He was taken; but escaped, and fled to the village. The police followed him, and surrounded the house. He attempted to conceal himself in the thatch, but perceiving that he was seen, he contrived to kill himself with a hatchet.

31st. Early in the morning, we heard the sweet plaintive cooing of the wood pigeons, and the loud mellow note of the mango bird. There was much mist, but it soon cleared away. As we breakfasted in the chapel, children and people began to gather round us, and we had a long and pleasant conference. The chapel is a second one, erected by the ladies of the Calcutta Missionary Society; the first having been blown down.

We again got into our boats; it was curious to see tanks formed in the midst of the waters, by high banks being thrown up, for the preservation of the fish when the water dries off the fields.

On reaching Narsigdarchoke, we found that six or seven people in this small village were ill of cholera; one had died since we called on Saturday. The deceased was a heathen; the surviving heathen were performing pooja to Kali, in order to propitiate her by beating the tom-tom, repeating slokes, and as one of our people, who knew English imperfectly, expressed it, "They would, at night, have bad womans to dance and sing at the temple." We heard them

shouting, and met two young men going. As some of our friends had a slight acquaintance with them, we took the liberty of remonstrating. They said, "Oh! we are not going to worship; but to see the tomasha (the show). What an awful show! The dead and dying around them, and they instead of crying to that God, who alone can hear and save, displeasing him more and more; adding to their sins by worshipping an image made for the occasion, which the Brahmins consecrate; they affirm that the goddess then comes into it, and remains till the worship ends; she then departs, and it is thrown into the water. We were received very kindly here by our friend, the Rev. W. Thomas. The place is full of tanks. His house is raised above the ground on poles. An old Roman, if he had seen it, would have called it a palace for king Æolus. The boards of the floor, if they had not fallen out, at all events had parted asunder; the sides were composed of mats; there was open wire-work instead of three windows, a fourth was glazed, but had started from its frame-work half an inch, and was secured by string. Here the good man lives happily and usefully, and in hot weather, it may be pleasant; but only think what it must be in rains and storms!

February 1st. On entering, this morning, the room where we had been sitting the evening before, I saw a serpent coiled up, and at first thought it alive. Mr. Thomas saw and killed it soon after we had quitted the room; no doubt it was there at the same time as we were. It was poisonous. Several people in the neighbourhood have died from the bite of serpents. There is a good deal of activity here. The Rev. C. B. Lewes and Mr. Thomas, who is an East Indian, are joint pastors with two native preachers and a pundit. There are about forty-seven members, all natives. About sixty persons met us in conference; we addressed them, prayed with them, and were mutually

refreshed. They answered numerous questions very correctly; and there seemed to be amongst them a spirit of zeal and kindness. Mr. W. Thomas was a Roman Catholic, and became a Baptist by study of Scripture. He has served our blessed Lord about forty years, in different places, as an evangelist; he now spends part of every month here, and part in Calcutta. The weather was quite cool while we were here; the wind was north. On our way onward, we went one hour in saltee, and then two hours walking brought us to Bishtapore. We passed the Narsigdarchoke burial-ground, raised in the midst of the wide waters. Mr. Thomas accompanied us. He told me that at first he was a printer; Mr. Ward took him to Serampore. He received instruction from the Rev. Eustace Carey, and was sent to Jessore, where he baptised sixty persons. He says the men in this neighbourhood get from one to two annas a-day. Some of the women take fish to Calcutta, where they pay a pice for a stall, a pice for tiffin, and take one or two pice home. They pay one or two Co.'s rupees rent, according to the land they have. I observed fowls kept at some few cottages, but not generally; and was told that the Hindoos neither keep fowls nor raise vegetables; the Mahommedans do both. At Bishtapore, we have a large unfinished house, built for the Rev. J. C. Page, who intended to reside in it; but urgent circumstances led the Calcutta brethren to advise him to go to Barisaul. There are now two native brethren at the station. The ground is extensive; the tank large; the trees rich and beautiful. It might be made a very pretty place; but with so much water about it, it must be both muddy and misty in the rainy season. We saw beautiful lotuses in some of the tanks as we came along, and abundance of fine water-lilies. We had appointed palkys to meet us at Bishtapore, and take us back to

Calcutta. On our way, we called at a station of the Church of England Missionary Society; and had the pleasure of an interview with the Rev. J. Long. He has a class of catechists; seven men and two school-mistresses sometimes attend. There are about forty boarders, boys and girls. We saw them at dinner; nice-looking little people, busy enough just then, and I dare say at other times too. A large room made of mats serves for school-room, sleeping-room, and chapel. It is well that matting is much more cool and pervious than brick walls. Mr. Long said, he thought the vicinity of Calcutta unfavourable in its religious influence. "The gospel flourishes most," he said "in villages," which remark my observation confirmed; but things may, with God's blessing, take a turn in the cities before long. His previous remark was unhappily confirmed, as we left his cottage; for in the road, there was a party of English from Calcutta, seeking some kind of lodging, in order to spend the following day (the Lord's day) in hunting. I forget the name of the village. We passed afterwards a large car of Juggernath, reposing with its grim figures under a dirty shed; and the church and iron-bridge at Kiddepore, each fine in its way. A little farther one of my palky-men stumbled, and down went the palky. In all my long journeys, this only happened twice. No harm was done.

CHAPTER XI.

JOURNEY TO JESSORE. — INCIDENTS. — JESSORE. — MISSIONARY.—NATIVE PREACHERS THERE.—CONFERENCE WITH THEM AND MEMBERS.—KALISHPORE.—SCENERY.—STATE OF SOCIETY IN THESE REMOTE PARTS.

In Calcutta, Mr. Leechman and myself being at the houses of different friends, did not see much of each other except when meeting on business. I mention this merely to account for the use of the singular number generally, as to circumstances that occurred there.

February 2nd.—I preached in the morning at the Circular Road, and in the afternoon heard Shujaat Ali, at the Colinga chapel, and gave a short address at the Lord's Supper. In the evening I heard a clever and earnest sermon from Mr. Leslie, and at his request administered the Lord's Supper; but what with these services, and what with the fatigues of the previous week, I was much exhausted.

February 3rd.—I visited this morning the Benevolent Institution. There are on the books 105 girls, mostly of Portuguese descent, and 330 boys, all day scholars. Both schools unite in the initiatory religious exercises, singing, reading, scripture, and prayer. The boys' school-room is merely a large roof, supported by two rows of pillars, and sides open. It certainly did not look comfortable, but perhaps my notions were too far western. The first class, in addition to English, learn geometry, algebra, Roman and Grecian history, use of the globes, and a little Latin. Two handsome globes, given some years ago by W. B. Gurney, Esq. have been well used. The institution needs fresh vigour to

be thrown into it. In the evening I had the pleasure, at the missionary prayer meeting, of hearing Dr. Boaz give an encouraging and vivid review of the missionary work in India for the last half century. He concluded his masterly statement by calling on the young men connected with the churches in India to devote themselves to the work of God.

February 4th. The monthly Missionary Conference was held at Mr. Pearce's; about sixteen missionaries were present connected with the Church of England, Church of Scotland, Free Church, Independents, and Baptists. The Rev. M. Phander from Agra, and M. Wylie, Esq. were there, and some visitors. I looked round to judge for myself; certainly you would no where see a set of men looking on the whole more healthy, and if they will excuse me, I might add, or more intelligent. They first spend an hour and a half in devotional exercises, then take breakfast, and at ten o'clock enter on business. After settling some pecuniary matters, equally necessary and troublesome all the world over, Mr. Smith of the Scotch Free Church, read an admirable address which he had prepared to the Hindoo pundits, on the nature and claims of Christianity. The rev. brethren, Krishno Banerjee, La Croix, and Wenger were requested to translate it into Bengali and Sanskrit.

I went in the evening to the annual meeting of the Calcutta Bible Society, held in the noble Town Hall, and had the pleasure of hearing some anecdotes, which I had heard more that once in England. However, I was amply repaid for the trouble, if any, of that little reminiscence, by a most interesting account given by the Rev. Mr. Whitbrecht of a missionary tour taken by himself and Mr. La Croix. In some of the villages not very far from Burdwan, containing from 5,000 to 15,000 inhabitants, the people had never seen a missionary before. In one village they met a young man who said he had been educated (?) at Calcutta,

and who was keeping a little school. "What do you teach?" they said. He replied, "I teach astronomy, geography, and divinity." "Well, what of astronomy?" "That the world is in the shape of an orange and not three cornered, as my stupid countrymen say." "What then of geography?" "I tell them about Europe, Africa, and Asia, and about the sea, that it is all salt water, and not partly the juice of the sugar cane, or milk as they pretend." "Well, and what about divinity?" "Oh!" he said, "I explain to them that there is one God, whom they should worship, and not idols." They gave him, very much to his delight, a New Testament. May the Holy Spirit impress its truths on his heart, and make him a light in a dark place! The attendance was thin, little more than 100. I was much struck with the different answers I received to the question, "How many real Christians are there in Calcutta?" No doubt they might be influenced by a difference in the standard of piety, but I rather think that in this case they arose from the parties not having thought upon the matter. One gentleman said, "I think not more than 300 or 400." Two ladies replied, "We should think there are upwards of 1000." I should hope that there are many more than this, but it is a fact honourable to the believers in Christ, in that great and important city, that the munificent sums, which they contribute in different ways for the support and spread of the gospel, come from a comparatively small number of persons.

6th. Dinath Bose, a clever young man, converted, I trust, under Mr. Pearce's ministry, called, and expressed an ardent desire to visit England. I did not feel justified in encouraging it. Samuel Peer Buksh, a convert from Mahommedanism also called and conversed some time. He is employed by military officers to teach them Hindustani, and gets very good remuneration, but would prefer

taking less, if he could be employed in preaching the gospel. I urged him to preach as much as he could, whether he continued his present employment or not.

To-day is the Hindoo festival, when workmen do pooja to their tools, writers to their ink-stand and pen, carpenters to hammer and nails, the husbandman to his plough, &c.

February 7th. My excellent friend, Mr. Leechman, and myself left Calcutta for Jessore, at half-past nine A. M., by palky dawk; we travelled all day and night, through a flat, uncultivated country, and crossed two rivers in boats. In the evening we passed a market; the people were thick as bees, and noisy as a school just broke loose. The sky became suddenly cloudy, then very dark in patches all round us; it thundered and lightened; and on our right, we saw heavy rain pouring down, and yet we had not a drop. It was for me quite merciful; for my palky was very old and cracked, and I do not think it would have kept out the rain. Getting wet there is a more dangerous affair than here in England. It had been oppressively hot during the day; but the storms cooled the atmosphere most agreeably. When the elements grew calm, the bearers became noisy, talking and quarrelling with great vehemence. However, I got some sound sleep amidst it all.

February 8th. About half-past seven, A. M., we reached Jessore; and were taken to the Lord Padre's, as they there call the clergyman, instead of the Baptist Padre's. We soon corrected the mistake; and were welcomed under Mr. Parry's roof. There were an unusual number of Europeans and natives on the road as we entered Jessore; and we found some races were being held in the neighbourhood. The vegetation here is remarkably fine; the banyans are of vast size, and vastly odd too; some from the ground form a collection of stems, so that one tree seems

many, and you are sometimes puzzled to tell which is parent and which children.

The Rev. J. Parry has been long engaged as a missionary, and has been active and useful in the work; he superintends several stations. One of the native preachers at the central station is named Bungsi, by birth a Hindoo of the Joogi caste, who bury their dead in a sitting posture. His parents embraced Christianity while he was young; he was consequently sent to school at Serampore, where his mind was impressed with Divine truth. Sunkur, another of them, told me that his father forsook idolatry; but he feared he did not feel the power of true Christianity. He was weaving one Sunday, when a cobra capella entered his place in pursuit of a rat, and bit him; he died in half an hour. When Sunkur was reading the bible, the invitation of Christ, "Come unto me, all ye that are weary and heavy laden, and I will give you rest," was impressed on his mind; and it ended in his conversion. I asked him, "Do you notice any good signs now in the state of the people when you preach?" "Yes," he said; "formerly they would scarcely listen, and used to insult us; now both Hindoos and Mussulmans say, 'There was one religion at first, and so there will be at last; and that is the Christian.'" He mentioned that a native judge, a Brahmin, sometimes accompanies them; and will himself distribute Christian tracts.

A native gentleman called, who spoke English with grammatical accuracy; I had a long and interesting conversation with him, having been told that he was a heathen. His countenance was intelligent; his manner calm and pleasant. He said he had read part of the bible, and to my surprise, added, he believed Jesus Christ to be the Saviour; but he did not understand how he could be the Son of God. I referred to his works of creation and provi-

dence, to the final judgment, and to his miracles; he remained silent. I then quietly put the question, "You believe Jesus to be the Christ; do you not?"; he bowed his assent. "Why then," I said "do you not confess him?" he looked grave and anxious, and to my still greater surprise, used these words: "When God pleases to give to me the Holy Ghost, I shall confess him." I said, "If you show sincerity by obedience, he will help you"; and urged him to be decided, and to trust fully in God. He is not far from the kingdom of God; there is a large and interesting class of such men. Let British Christians remember them in their prayers. We had also the pleasure of an interview with Mr. John Smith, a son of our aged and excellent missionary at Benares, and head-master of the government school here. There have been many conversions from idolatry to Christianity in the surrounding districts, by God's blessing on the agents of our society. The Zemindars, in some instances, have hindered this desirable change; and harrassed those in whom it has taken place. Some of them do these things from superstitious motives, others from a mistaken policy; because the converted natives become more independent, and object to pay arbitrary impositions, or to contribute to idolatrous poojas. I am sorry to have to express my apprehension, that some English magistrates do not protect the poor natives, or even listen to their just complaints.

The Rev. Messrs. Page and Sale came as far as Jessore to meet us; and accompanied us on the 11th February to Satberya. We started in palkys about half-past eight, A. M.; and travelled through a country, flat, watery, rich, and populous. Here and there our way was through slush and mud; then over fine green-sward; then a ploughed field. The clouds gathered in thick, black masses; and just as we stopped near a shed for the bearers to rest, the thunder began to mutter, and a great storm followed; the hail-

stones were as large as pigeon's eggs. After it had cleared we went on; and saw the hail in heaps under the banks, whither the strong wind had driven it. My bearers picked up some; and I found an ice not unpleasant. One man seemed afraid to touch it; and when his companion handed him an icy stone, he threw it from him as if it had been fire. Immediately around Satberya, rich verdure gives beauty to the scenery. The handsome Palmyra raises its crowned head aloft; and the light and elegant bamboos display their fine groupings. The chapel there, we found was not very substantial; the rain came in through the roof, and there were wide chinks in some of the walls. The rain had prevented most of the people from coming; but Ali Mamood and Waris, the two native preachers, and a few others met us. Ali was by birth and education a Mahommedan; but he got a New Testament from a jogee, (devotee,) who obtained it at Serampore; he was much pleased and interested in what he read, and though his parents were displeased at his reading it, (he was then little more than fifteen years of age,) he had the impression that it was God's word; when he went to sleep, he used to put it on his bosom. However, he did not for some considerable time understand what he read. Having a fine voice, he continued to go to parties to sing for their entertainment, for which he got a high remuneration, twenty-five or thirty Co. rupees a-day. He carried on, at the same time, his search of truth; and heard and conversed with Mr. Parry at considerable intervals of time. At last he got à clear view of the doctrines of grace; he felt that his procrastination was wrong, and requested to be baptised. His baptism took place in February, 1844, on which occasion, as he was well known among his countrymen, on account of his talents for singing and writing poetry, there was a very large assembly. I asked him if his preaching had been made useful in con-

versions; he said several had resulted from it. "This," he said, putting his hand on his companion Waris' shoulder, as they both sat on the floor, "was one of my converts; he is to me as Timothy was to Paul."

Waris then mentioned some particulars of himself. He was a strict Mussulman; but found no peace. He had no correct notion of sin till he heard Ali Mamood preach. He used not, before that, to care about death; he knew he must die; what was written in his forehead, that must be. At first he considered Ali as an enemy when he exhorted him to embrace Christianity. Many people were getting books, and he thought he might as well get one or two; he could make kites of them. He read them, however; and they increased his concern. Afterwards he got a gospel of John from Mr. Parry, and was much impressed with the 14th chapter. He saw the necessity of believing in Christ; but was perplexed by the doctrine of his divinity, and by the opposite exhortations of Mahommedans and Christians. The Mahommedans mocked him, and said, "Keep beard, and worship with us." (Some of the converts shave, others do not; just as they please.) The Christians said, "Pray to God; seek wisdom and strength from him." One of his children at that time fell ill, and he was pleased with the kind sympathy of the Christians; after four years of mental struggle, he determined to go with them. He has been preaching now about four years. He said, with much feeling and simplicity, "My mother died some time back, and when dying said 'The Lord is calling me; I am even now going to him.'" "He converted her," said Waris, "but I gave a deal of instruction." These two men, Ali Mamood and Waris, sang some Bengali hymns, with fine clear voices and great expression. They are both intelligent, zealous, and useful men. We made up our beds as we could in the chapel, and slept soundly.

Next morning about fifty of the people met us; as usual, they sang and prayed. The hymn began, "I have great fear in my mind lest the saltness of the salt be lost."

As a specimen of the state of a native church, chiefly under the care of native preachers, I give the answers of the female members. We generally examined the men and women separately.

"What is your state in the sight of God by nature?" "We are sinful."

"What is sin?" "Falsehood, want of love, unjust words. It is committed against God. Transgression of his word. Omitting what he commands. It deserves punishment."

"In what state were Adam and Eve created?" "First they had a good nature; and by breaking God's commands they became sinners."

"What does sin deserve?" "It deserves death and hell."

"What is the character of God?" "He is present in all the earth, and seeks out every thing. He is our shield, and tower, and preserves our souls."

"How many persons are there in the Godhead?" "God is one, yet he gave his Son, so there are two, and he gives his Spirit, and thus there are three. The Father created, the Son took the weight of our sins, and died on the cross, and the Holy Spirit changes our minds."

"What sort of persons ought members of Christ's church to be?" "To be of one love and of one word."

"What is the duty of Christian mothers to their children?" "To give good instruction, to teach them to behave well, and to honour their parents. To pray with them, and for them, to show kindness to them. When they do wrong they are to be punished."

"What is your duty to your husbands?" "Christian wives are to serve their husbands, and to honour them."

"What is your duty to your neighbours?" "We are to show all conduct of love, and to teach them that Jesus Christ died for our sins on the cross."

"How ought we to keep the Sabbath?" "To keep it holy, and attend the church of God."

"What ought your conversation to be?" "There ought to be no abuse; good words, sweet words, humble temper. We ought to bless them that speak against us."

We conferred with the men in the same manner. Afterwards, in casual conversation, I asked one of them how he did, he replied, "I am in such circumstances as God pleases." Ali Mamood happened to say that his mother had died at the age of 109. I asked him whence she got the iron in her constitution. He instantly replied, "God gave it to her." When we were taking leave, he rose up and said, "We were sitting in darkness and the shadow of death, and God sent some of his servants from England to teach us the truth. The sun was eclipsed, we got no light, but now we have light, and we see the cross of Christ. We pray that the fruit of all this labour, and of our brethren coming from England to visit us, may be that we may receive the instruction, and act according to it." We took leave with mutual regret.

February 12th. We left Mr. Parry's in the evening with our friends, Messrs. Page and Sale, and went in palkys to the river Bhoirub, and there we got into Mr. Page's boat, in which we lived for several days.

13th. We saw a large alligator and a turtle in the river to-day, and a corpse burning on the shore. In the evening, about eight o'clock, we landed at Kolishpore, a small station connected with Jessore. Our visit was unexpected by the people, but they knew Mr. Page, and had heard of us. Some of our men accompanied us with lights, chairs, table, &c., as we judged, and correctly enough, that such things

would not be found there. Our path up the bank was steep, through trees and bushes, amongst which the lights flickered and glanced, fanned by the soft evening breeze. The chapel was composed of a few rough mats fastened together. We sent for the native preacher, Kali Mohun, who said he would get his people together; in a few minutes the little chapel was filled. There are about eight families in the village, four of them attend worship, and some individuals; we said, we should be glad to have some conversation; according to our usual practice, we reminded them that we came as friends, and that they might answer or not, as they pleased; they answered us most correctly and cheerfully. Among other questions and replies were the following, "In whom are you trusting for forgiveness of your sins?" "In the Lord Jesus Christ."

"Who is the Lord Jesus Christ?" "The Saviour of the world."

"Where is he?" "In heaven."

"What is he?" "His attributes are without limits. He worked miracles. He is man, and he is the Son of God too. He knows the state of our minds"

"What has he done to save sinners?" He gave his life an offering for sin."

"What must we do to be saved by him?" "We must have sixteen-annas-weight of trust in him."

"Do you pray?" "We pray in our houses, in the chapel, and with our families. We must pray in the name of the Lord Jesus."

"How does the Lord Jesus regard those who trust in him?" "As his disciples and sons. He is our father and mother and every thing."

(The expression father and mother is used to denote supporter and comforter.)

"How are we to act towards the Lord Jesus?" "If a

man says he is a Christian, and does not keep his commandments, he is a liar. Christ's disciples are to be humble and true, and pure in heart. We are to be like him, who on the cross prayed for his enemies."

"After his death what happened?" "He rose from the dead and ascended to heaven, and is praying for us."

"What did he give to his disciples after his ascension?" "The Holy Spirit."

"May we expect to have the Holy Spirit given to us?" "We have promises to encourage us to pray for him."

"Who was a persecutor before he was an Apostle?" "Paul; he was first of the devil's caste."

"Mention some persons or places to whom he wrote letters?" "To Corinth, to the Hebrews, to the Romans."

"What will there be at the end of the world?" "A great judgment."

"Who will be judge?" "The Lord Jesus."

"Who will be judged?" "All men. The dead will rise from their graves. To the righteous it will be a day of great joy. Sinners will go to hell. 'The rich man went to hell, but Lazarus to Abraham's bosom.'"

"Why will heaven be happy?" "Because God has promised it. Because Christ is there. He is excellent; and where he is, it must be happy."

"Should we not try to make this world as much like heaven as we can?" "Yes, by penitence and faith. We have got happiness through Christ. We have found a new heaven. He has changed our minds, and so we know that he is a great Saviour."

We thus met with a few sheep in the wilderness gathered into the fold of the chief Shepherd, going in and out and finding pasture. They expressed much pleasure in seeing us. It was rather late when we got back to our boat. We were now to the east of the Sunderbunds; before, when

visiting Luckyantipur and Khari, we were to the west of them. This is a remarkable region, a net-work of rivers, a good deal of the land swampy, yet very fertile. Alligators abound in the rivers, and many people are killed by them. One placed himself regularly in the middle of a small branch stream, near a large market on market day, and watched the boats, and when he observed a man at the end of a dingy, with his tail swept him off; at last the people were so alarmed, that they abandoned the market. Several of the bathing places along the bank, I observed had once been protected by bamboo fences, but most of them were suffered to remain out of repair. The river was fine and broad, with banks beautifully wooded; many native boats came in sight; and we passed a market as numerously attended, and as noisy as usual. For these remote parts, the magistrates ought to be selected with the greatest care, that they may administer justice in mercy, protect the weak, and punish the aggressor; for as there are but few European residents to be any check upon them, they have great power, and great evil may arise even from negligence on their part. I heard of a magistrate who, when a poor native Christian presented a petition to him said, "Who told you to present this?" The man not exactly understanding the question, mentioned the name of a missionary, when the magistrate, without reading it, said, "Dismiss." The missionary, I believe, had had nothing to do with getting it up, but merely told the man in what manner he should present it. I hope that such an unfair and disgraceful act is of rare occurrence. If a magistrate, instead of reading the petitions himself, trusts to the statement of the native officer, the most oppressive injustice may be done in his name. The state of native society is so corrupt, and false evidence may be so cheaply procured, that if a magistrate knows the language well, and is ever so anxious to do right, he has often great difficulty

in getting at the real facts of the case. These things should be remembered when we hear of backsliders among the native converts, or of accusations made by such; if they lose the fear of God, they naturally return to their former level, or nearly so. The natives are constantly inventing false statements against one another, with a cool malignity of purpose, combined with awful strength of passion, and teeming fertility and quickness of imagination; if backsliders have been offended by their former teachers or associates, they attempt to blacken their character in the same way.

24th. I observed on the banks, a large kind of heron without crest, and several vultures. Not far from our boat, a huge alligator amused himself with splashing the water with his tail. Betel-nut trees were in sight, like the Palmyra palm, but more slender, and extremely elegant. We had with us to-day, a boat with some of our people from Digalya. I was struck now with what I frequently noticed afterwards, that the men about these rivers are stronger, finer, and more independent than the Bengalis generally. One man in this boat had been very profligate; he has some property; his dark exuberant hair hung thick about his head and neck, and gave him a wild fierce look; they said he had become an earnest inquirer. Another had been a lattie or club-man; he looked very strong; he had become meek and lowly, the lion is turned into a lamb. There are bands of these lattie-men kept by some of the Zemindars; and if the inhabitants of a village displease them, they send these men out at night to destroy the place; they then bribe the officers of the courts; the club-men disperse a hundred different ways, throw aside their weapons, and appear to be wholly occupied in the peaceful pursuits of agriculture.

We had turned, during the night, into a kahl or branch-stream, with jungle a little way from the banks, and inter-

mediately, a thick bed of high rank grass. Several cotton-trees displayed their splendid scarlet blossoms. In the rank grass were flocks of a large bird called the gogon goru (sky-horse); it looked like a species of pelican. It yields, I am told, good flesh and plenty of oil. Adjutants and paddy-birds were in great numbers. Somewhere near here, a boy was attacked suddenly by a large alligator, which ran at him open-mouthed. The boy had a short stout stick in his hand, which, through God's mercy, saved his life. In the instant, he thrust it into the creature's mouth; and there it happened to stick transversely between the distended jaws. He turned round and ran off, open-mouthed now, whether he would or not. The kahl brought us into a river called, if I remember right, the Batisur. We put up a sail, hoping to catch the wind; but it was caught by the trees so much, that it did not fill our canvass. One of the Mahommedan boatmen observing this, exclaimed, "Why don't you come, old sweeper-woman of Chittagong?" where he got that appellation for the wind, I do not know. We observed some grog-shops in the villages which we passed; they are sometimes set up by the revenue officers, against the wishes of the more respectable and quiet part of the people; hundreds are ruined by them, and crimes multiplied. Evil customs of old date are said still to linger in these remote districts. If a crime is committed in a village, the daroga goes there, and takes from every inhabitant, money, food, or any thing he can get; if a man will not give any thing, he is treated as an accomplice. The poor natives too often suffer from the native servants of English gentlemen, who take their things, saying the sahib wants them; and perhaps never pay the people what they ought, although they charge and receive it of their master.

15th. We passed several boats containing gipsies, who

trade in serpents, beads, and other things. We turned into another khal; its sides were sedgy and reedy, with immense quantities of wild fowl.

The weather was hazy and cool. The stream, or watery road, became at last so narrow, that Mr. Page's boat could go no further. He had foreseen this, and had arranged for a little fleet of dingees to meet us to carry ourselves, some of the people, and things needful. We got into the largest, and having with some little difficulty seated ourselves under the mat awning, were drawn or pushed through masses of decaying vegetation, along a watery road, here and there scarcely discernible, about the width of the boat, and much to the taste of those who prefer curves to straight lines. We thus reached Digalya. It was on a Saturday.

CHAPTER XII.

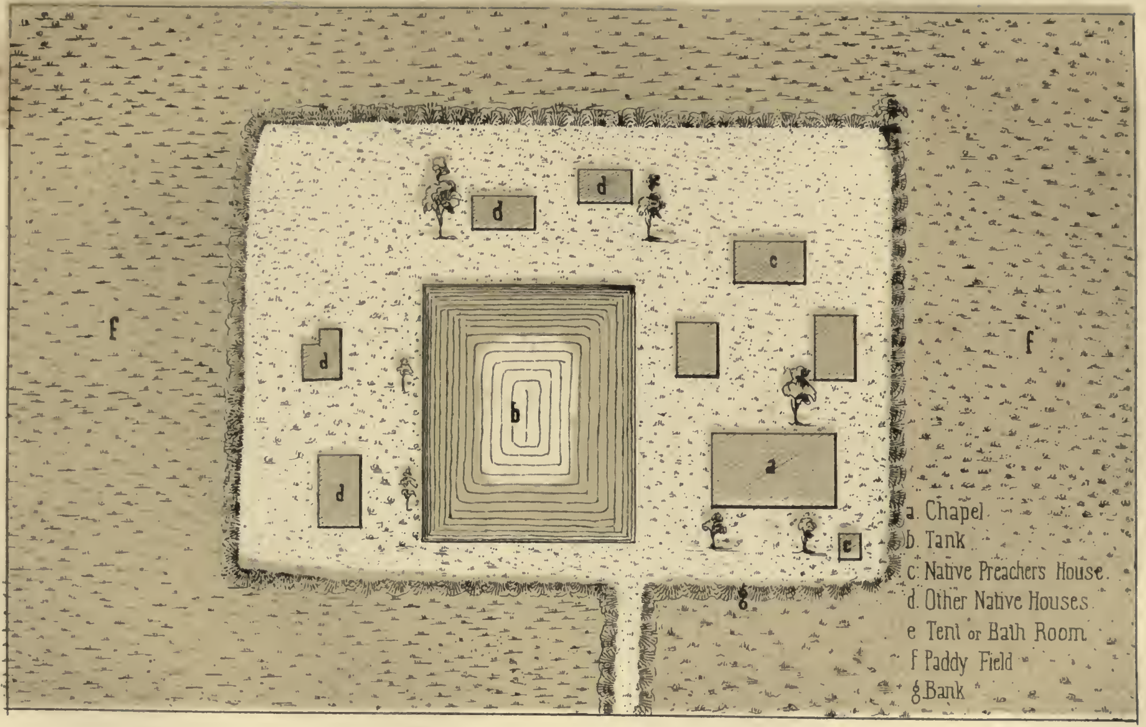
DIGALYA. — NUMBERS WHO ASSEMBLED. — EXAMINATION OF MEN. — NATIVE PREACHERS. — ACCOUNT OF KALA CHAND.—CUSTOMS OF THE PEOPLE.—ANOINTING.—DINNER.—BREAKFAST IN THE BOAT.—BARISAUL.—MISSION PREMISES.—SHORON OF CHUBEEKAPER.

DIGALYA is an out-station of our mission at Barisaul. Our esteemed friends, Messrs. Page and Sale were therefore at home here. It was pleasant to witness the cordial greeting they received from the people, who also gave to us, Christian brethren from a distant land, a cheerful and hearty welcome. About seventy persons met us in the chapel. We almost immediately engaged with them in Divine worship; and were employed without intermission, except for needful rest and refreshment, until Monday afternoon.

The Chapel.

Let me first briefly describe the place. It is a small

island in a morass of paddy-fields, and limited as the elevated ground is, a large slice of it is imperatively required for a tank. I give the ground-plan, taken on the spot. We had a long conference with the native preachers, Ram Jeebun, Swaroop of Dhamshohr, Kala Chand, Swaroop of Madra, Roghoo Nath, Panchoo, and Sookeram, who belonged to different stations connected with Barisaul. As Kala Chand was fixed at Digalya, I give his statement. He was of the Nomo Soodho caste. He worshipped Krishna and Kali, sang bad songs, and was considered a desperate fellow; he is a strong, energetic man. He said, "I did the Christians great injustice, and tried by law-suits to get them back into caste. They sent to me to remonstrate, but I beat them, and was a great trouble to Mr. Parry. If I had died then, I could never have had salvation; for I despised and persecuted the church, and when they went to prayer, I sang songs to Kali to annoy them. My uncle, however, was a native preacher; he gave me one day a tract. It was an explanation of religion in verse, which pleased me; I made some of it into songs, and mixing it up with heathenish things, used to sing them. After that, I happened to hear Shoron singing a hymn in the chapel, and listening, I heard the sentiment that those who would not attend to the instructions of God's word would go to everlasting torment. It affected me very much; I began to think that I was a great sinner, and how I could be saved. I was kept back by heathen friends; but I got more tracts, and two I learned by heart. I afterwards got into some temporal afflictions, and thought it was because I had broken God's commandments, that the Brahmins were bad, and the whole land bad; but some of the Christians, I thought, were not bad, and I determined to go with them. I then met with Mr. Parry, who spoke a little, Shoron also spoke, and told me to confess Christ, and that if I believed, I should be saved.



J. Lumley & C° Lith.

GROUND PLAN OF DIGALYA

I began to pray with some heathen; but they objected. I said, 'Will your caste be lost? Caste does not go by prayer.' I then gave up my caste, and my friends wept; but they said, 'It is of no use talking to him; when they become Christians, they get some kind of knowledge; we cannot talk with them.' They tried to keep my wife from me; but I found an opportunity to say to her, 'If you want to come, come'; and the people having fastened up the door, she cut her way out behind through the mat, and came to me. The Christians after that offended me by repeating some bad reports, and, in consequence, I did not observe the Sabbath for a short time; but Swaroop, by his kind and affectionate manner, showed me that it was wrong. I asked Mr. Parry many times to let me be baptised; but he did not believe me at first. At last he consented; and I was baptised at Borradunga, eight years ago."

We continued in conversation with the people till quite fatigued; then having had our musquito-curtains brought, and our rugs, &c., spread in the chapel, we rested comfortably. We rose early in the morning, as we expected many visitors; and were by no means disappointed. In fact, all through the day, fresh people continued to arrive from other stations. Before breakfast there was prayer and reading-classes; after that meal, the people conversed in quiet groups till public service began, in which, Mr. Page, Mr. Leechman, and myself gave short addresses. After dinner, Mr. Leechman addressed the women under a tree outside; and I had the men in the chapel, with whom I held a religious conference, the particulars of which I beg to give.

When they stood up to pray, their appearance was very striking; the chapel was as full as it could hold, from end to end, of fine, tall, fierce-looking men, with their dark ample locks, piercing eyes, and eager countenances; and

yet all quite orderly and reverential in their manner. Some, indeed, were deeply moved, and tears were seen moistening their cheeks. A rather large proportion of them were inquirers. Mr. Page kindly interpreted.

"What punishment did God threaten, if our first parents ate the forbidden fruit?" "Dying thou shalt die."

"Did God execute the sentence?" "Death in sin happened that very day."

"Did God give them any promise of a Saviour?" "Yes; that one of Adam's race should bruise the serpent's head." The three first questions formed part of a conference the preceding day.

"How many persons are there in the Godhead?" "The Father, Jesus Christ, and the Holy Spirit; three in one, and one in three."

"What has Jesus Christ done for sinners?" "He shed his priceless blood for us."

"Give the names of any who foretold that Christ would come." "David." Isaiah." Jeremiah."

"In what country was he born?" "Judea." "In Bethlehem." "In the kingdom of Herod."

"Where was he put to death?" "At Jerusalem."

"In what particular place in Jerusalem did they worship God?" "In the temple."

"What did Jesus do there?" "He disputed with the elders." "He taught the people." "He turned out the buyers and sellers."

"In what way did he enter Jerusalem?" "He was seated on an ass; and the people said, 'He who comes in the name of the Lord, be victorious!'"

"What did Jesus institute in order that his name might be remembered?" "The Lord's Supper."

"Did he institute any other service?" "Baptism."

"Who ought to be baptised?" "Believers."

"Ought children to be baptised?" "No; because they have no sense."

"With what feelings should we think of the death of Jesus?" "With great grief; because it was for our sins." "He, the sinless, died for us, the sinful."

"Did he remain in the grave." "No; he arose, and went to heaven."

"With what feelings should we think of his resurrection?" "With great joy."

"What did he give to his disciples after his ascension?" "The Holy Spirit."

"What were the signs?" "Noise of wind." "They spake different languages."

"Why did they so speak?" "That they might give knowledge to others."

"Why should we not worship idols?" "We make them ourselves." "It is a dishonour to God." "It is a breaking of His commandments." "It increases sin." "They have no words."

"Will any of us be alive a hundred years hence?" "Sometimes a man lives ——" "I did not say in this world." "Ah! yes: to all eternity."

"It will be one of two places, what are they?" "Heaven and hell."

"Why is heaven desirable?" "It will be happy." "Sin has no power there." "We shall see Jesus Christ there." "It is a state of praise and singing." "It is our Father's house."

"Will it be a place of idleness?" "No; of singing, and praising, and everlasting joy." "No sleep there."

"Mention some whom we may hope to meet there." "Abraham, Daniel, Lazarus, Enoch, Elijah, Peter, Paul, Barnabas, Mary."

"Do you believe there is such a place as England?" "Yes."

"Why?" "Because you have come from there."

"Has any one ever come from heaven?" "Yes; Jesus Christ."

"If I can tell you about England, could he not tell us about heaven?" "Ah, yes."

"How do they feel who love Jesus, when they come to die?" "They feel glad. It is heaven's gate."

"Can any one else support you then?" "No."

"If you go back into the world how will you die?" "Very wretched. We shall go to hell."

"Have you any temptations to go back?" "Not to caste, but we have to sin."

"How can you overcome them?" "By prayer."

I then urged those who could not read to learn, and all to read Holy Scripture, and to be consistent in their conduct.

Kala Chand told me that when he came, at Mr. Parry's request, to the station, he found the people stripped of every thing, in consequence of differences between them and the Talookdars, (intermediate landlords under a Zemindar.) No one had a house, no one had clothes, except what he wore; men, women, and children were trembling with fear of temporal misfortunes. He was afraid that he should not be able to teach them, he knew so little. However, in his own phrase, "he called upon God about it." Some say, the bad feeling on the part of the Talookdars arose from an old woman having in a state of excitement struck one of them; others say, they were displeased because some of the people had professed Christianity. The Christian natives too had been left much to themselves, and although partly enlightened, they retained some of the faults of their heathen state. All these things grieved and distressed Kala Chand, yet he persevered. "We used to pray," he said, "and so got courage," putting his hands

together as he spoke, and lifting them up. Men who came as inquirers would listen for a time, and then become angry. On one occasion they threatened to throw Mr. Page into the tank, but they thought better of it, and asked forgiveness. "Now," he said, "there are not such faults among them, but unity and love." I was told by others that this teacher, by his bold and faithful remonstrances, has nearly put down the adultery and licentiousness, which used to prevail in several of the neighbouring villages. The difference with the landlords still unhappily exists. They either give no receipts for rent, or receipts on account, and thus affairs get complicated.

When the Christians say they can no longer give money towards idolatrous poojas, and waiving objections for the sake of peace, offer to pay an additional rent; a sum is asked which they think exorbitant, and in fact greater than they can afford. It would, on these accounts, be desirable for them to remove to some other locality. A friendly arrangement in their present place can hardly be hoped for, as it is understood that the Talookdars, who hold the land in shares, are not agreed among themselves what rent to fix. Any gentleman in India who would take land and underlet it to the native Christians, might in a case like this, render to them valuable assistance. Fair terms, which might be mutually advantageous, should of course be legally defined and secured.

16th. Before breakfast, about twenty-five women and eight or ten boys were learning to read. The ground was chair and desk too. There were occasional interruptions from the cries or gambols of the infants and little children, whom the mothers necessarily brought with them.

I noticed a group of ten native men, sitting upon a mat, and oiling themselves in the bright warm sunshine. We certainly have no notion in our cooler regions of the luxury

of being anointed. The natives very quietly and without rudeness watched our movements, the preparation of our food, and how we conveyed it down "red lane," so we returned the compliment by such casual notice of their operations as we could take without offence; indeed, we could not help seeing them. One black gentleman wished to be shaved; according to custom, he went to the tank for the water; he and the barber seated themselves on the ground, and being opposite, each made a most polite salaam to the other. Out of a little leathern bag, which he had, the operator produced a razor, just like a shoemaker's knife, and merely wetting his customer's skin with the cold water, proceeded in his work. In one group, the men were smoking and chatting, in another singing hymns. They were called together to worship by the sound of a drum, which was the case on the Lord's-day. After service a large circle of men sat down on the ground, a piece of plantain leaf was placed before each as a plate. A huge basket was then brought out, filled and piled up with rice, smoking hot, but white as snow. With an earthen vessel like a saucer, each one's portion was placed on his leaf. A man then carried salt, and put some on the corner of each leaf. Another went round with a large vessel full of stewed pumpkins and other delicacies by way of curry; he gave each his share, putting it on the rice. All this time there was the most perfect order, and admirable patience; for although in the circle were several boys, with all these attractions to a hungry appetite before them, no one moved a finger to touch any thing till one of the native preachers had asked a blessing; then with his dark taper fingers, nature's admirable implements, each courageously attacked the savory hillock in his front, which rapidly diminished. The women dined afterwards in the houses. The time of this meal was probably out of their usual course. I thought

I could trace some vestiges of the former habits of the people, when their prayers to their idols consisted in the repetition of one or two sentences, or of the mere name of the god, in the new expressions which they have adopted. One talkative man began every sentence with, "I am a sinner." Several with some expression of gratitude as, "The Lord be praised." One who had been a fakir went about saying, "Praised be the Lord, praised be the Lord, I am come to the bazaar of joy." Truly the pleasant countenances and friendly greetings of the people made it such. I do not mean to imply that the above expressions are improper on suitable occasions, but their frequent use might cause their meaning to be little regarded; the more thoughtful of the people used them sparingly.

Mrs. Page has several women connected with this station under her care at Barisaul, to teach them to read. A man came forward, and asked for his wife to be allowed to go. On finding that the only difficulty was in the expense of finding food for the young lady for three months, I offered to defray it. The man's reply was appropriate, "May the Lord be glorified." Fresh people continued to come on the Monday morning from the more distant stations. Some arrived just as we were leaving, and a boatful met us a little way off. An elderly woman stood up, and vehemently expressed their regret at being too late. The weather during our stay was cool and pleasant, with light winds.

After reaching the river, we passed a large village called Cowkhalee. The banks were very flat; but in some places well-wooded. In one place a flag was flying, a tent-like covering spread, and people assembling for a tomasha; as we laid-to not far off, we heard their singing till late at night.

19th. Breakfast is generally a pleasant meal; but so ordinary, so domestic, as not to require notice in print. In

our boat, amidst these great waters, it had, however, like every thing else, its peculiarities; the provision, in addition to coffee, consisted of soojee, a small, sweet, nourishing grain, chowpatties, and fish, or fowl. The fowls are small; they cost 2d. or 3d. each. The cookery being done in the boat to save expence, we were occasionally smoked a little. On the other hand, there is something pleasant in having to make contrivances for mutual accommodation, in such a limited space as a small, though pretty cabin afforded. The reeds and grasses on the banks were very fine. Several boats passed us belonging to the people called Mugs from Arracan; they are well-built, and the men tolerably well clothed. The boats have a curious high prow, in which, I understand, is placed an image of Budha. The Mugs of the hills to the north-east of Chittagong are called Kuki; and are, I believe, pagans. The beneficial influence of the tides is very apparent in clearing out these rivers, and the numerous khals, or small branches, that run into them; thus promoting the health of those who dwell in the adjoining districts. The Barisaul river is wide; the town, as we approached it, looked very pretty, with several handsome European houses, trees of great size rising around and above the church-tower, and native huts and bazaars stretching along in the distance.

On landing, we walked to the residence of our friend, Mr. Sale; afterwards paid our respects to Mrs. Page, and J. Riley, Esq., who, I believe, is sub-collector. There is a very neat little pucka chapel, I should say too little. The bungalows of our missionaries are also both small, showing their laudable respect to economy; but whether it is quite prudent, I rather doubt. They have, however, extensive compounds, which are necessary for missionary purposes. Five women and fifteen girls, all under Christian instruction, are lodged in Mr. Sale's compound; and seven-

teen women and two girls in Mr. Page's. Sixteen of these girls are boarded; and our friends have to furnish or obtain the expense. Mrs. Sale has under her care, in addition to the above, nine little boys, whom she instructs in reading, &c.; they also learn tailoring. The school-house is sixty feet by eleven; made entirely of bamboo poles and mats. The ants and rain are constantly destroying the mats and thatch. In this slight erection the girls live, by day and by night. I must say that a pucka or substantial school-house is a great desideratum. We saw the children at work in their classes; we were greatly pleased with their neat appearance and cheerful countenances. Mrs. Sale exercises a watchful superintendence; and it is necessary. The native teacher is quite of average suitableness and diligence; but one day when Mrs. Sale, after having been absent longer than usual, entered, she was fast asleep in the midst of her scholars. Three of the elder girls are betrothed, of the respective ages of ten, eleven, and twelve; they will probably be married when about fourteen.

Some other native preachers connected with this district met us here. Among them was Shoron of Chubeekaper; one day, as he said, from here, that is, thirty miles in a dingy. Encouraging and pleasant reminiscences are connected with his history. He received instruction, when a boy, at Serampore; he remembered Drs. Carey and Marshman; when about thirteen years of age, he was convinced of sin, and much affected by the addresses of Mr. Ward. The words of Christ, "Him that cometh to me, I will in no wise cast out," were made by the Holy Spirit the means of consolation and life. "Mr. Ward," he said, "gave me reproof too; without that I should not have been a good man. I was baptised by him in the tank beside the paper-works. I had a great desire that, as I had obtained mercy, others might do so too; and while employed as a pressman

in the Serampore press, I began to preach. I went first from there to Cutwa, then to Jessore, and have been here two or three years. The first three years that I was at Jessore, there was no fruit; and discouraged, I went back to Serampore. Mr. Mack said I must return, and work on. He said I must pray and they would pray, and God would hear and bless; and so he did. Several stations were afterwards opened by me, and there were several conversions. Sometimes I had a good deal of abuse: they have thrown mud at me, and spit on me; but now they listen well. I go out every day to visit the Christians, who live around me; whenever I can, I give instruction to the heathen and the Mussulmans. The heathen listen; but the Ferassees make a gomal (disturbance). They make a show of prayers to God; but are very proud." "My wife, Ferarie," he said, "daughter of Ram Krishno of Serampore, teaches the women and girls. My people will not give for poojas; and the Zemindars trouble us." The name "Ferassees" curiously corresponds with "Pharisees"; a resemblance in character is equally striking.

Between eighty and ninety people met us in the chapel. We were much struck with the cleanliness of their attire, and their orderly and attentive manner; no doubt the result of their being under the eye of two missionaries, and their excellent wives. We had a long and satisfactory conference with them.

Some particulars given to me by the native preacher named John, resident here, were so interesting, that I think the reader will be gratified by having part of them. His father was a Roman Catholic, his mother an evangelical Christian; she instructed him in the truth, and when his father died, took him with her to Serampore, and sent him to the college-school. "There," said he, "I was at first a Satan of a boy. When I was about seventeen, there was a dreadful

visitation of cholera; and in every house there was weeping. I became very much afraid. One day I set off from the school to go to the village; in the way I stood still under a tree and trembled, thinking how much instruction I had received, and how little I attended to it. I went back to the college; but could get no peace. I was in distress, and in fear of death, until I got the bible and searched there, and saw that Jesus Christ was the only Saviour. I then told my state to two of my companions; they said, 'Your purpose is a proper one, and we are with you.' We all went to Mr. Mack, who spoke to us, and sent us to Dr. Carey. We spoke also to the girls we were attached to; and told them how we felt as to religion. Mr. Mack gave us a book full of fear, a very severe book, I forget the name of it. Some of the young men went back; but I was proposed to the church, and the Lord received me, and the righteous people received me, and I was baptised."

We asked the missionary ladies here, as we had done elsewhere, what things were best to be sent by friends from England to assist them in their work. They said the same as others had done, that it is of no use to send clothing for the natives, as generally they do not like any costume different from their accustomed one, which is suited to the climate and very cheap. Pictures, particularly scripture illustrations, cottons, needles, and well-made articles for sale among the Europeans are useful. A magic lantern, they said, would be of good service, as combining amusement and instruction. Mr. Leechman stayed at Mr. Riley's, who is a man of skill and courage in hunting tigers and leopards, as well as of integrity and kindness.

We were walking along the river-side in the evening, when to our surprise, the steam-boat from Calcutta to Assam arrived. We thought it best to secure places in

her to Dacca, although it took us from Barisaul earlier than we had intended. At Barisaul, fifty years ago, in a small pucka house, under a large tree, still standing near the river, there lived a man named Mahomet Hyat, who levied black mail on the natives going up and down the river. Sometimes he took them to his place, and put them to torture, in order to extort more money from them. In this manner he obtained sufficient to enable him to purchase considerable estates in the neighbourhood. Emboldened by success, he ventured to attack a sahib; but he paid dearly for his temerity. He was seized, tried, condemned, and hung up under the same large tree, and his property confiscated. Even after that example, the dacoits continued to be very daring and troublesome in the neighbourhood; the government, therefore, established a police-force there. It is now a regular station with a judge and magistrate, a cutcherry and a church. The dacoits have removed to a little distance; where they continue their evil deeds in a more cautious and petty manner. When Mr. and Mrs. Page were travelling in their boat, one night one of the blinds was gently lifted up, and a man's face was seen beyond it. She screamed out, and he instantly disappeared. In the morning they found that a box had been stolen from the deck. The thieves are remarkably noiseless and expert; I am told that they have been known to take the sheet on which a sahib was sleeping; getting hold of a corner, they gently touch the sleeper's ear with a feather, and as he moves, they draw it away little and little.

Before leaving Barisaul, I must mention the pleasure we felt in meeting our missionary brother, Mr. Page. He is son of Captain Page, who with his lady were converted under the ministry of Mr. Chamberlain. Three of his sisters were also brought to the knowledge of the truth by him, or another of our missionaries, I did not quite under-

stand which. While our dear brother was at school in England he was taken to church, and confirmed by the Bishop of London, he said, "that although from the whole service he did not gain one thought as to the way of salvation, it produced in him a sense of his responsibility to God." On returning to India he became a teacher at Serampore, and afterwards under Mr. Mark's advice, devoted himself to preaching. He is a man, whether sad or joyous, of strong feeling. His words and manner express the overflow of Christian love. There is occasionally in his conversation with the natives, in moments of relaxation, a vivacity and humour, which with his piety and zeal, make him a great favourite with them.

CHAPTER XIII.

VOYAGE IN THE "JUMNA" STEAMBOAT TO DACCA.—APPEARANCE OF THAT CITY.—PREPARATION FOR A MARRIAGE.—NATIVE GENTLEMAN.—ARMENIAN CHURCH.—ELEPHANTS.—THE LALL BAGH.—RETURN IN NATIVE BOAT TO CALCUTTA.—INCIDENTS.

FROM the Barisaul river you cross the Pudna, a large river into the Nia Banga, then through a creek into the mighty Megna, and from that again into the Borce Gunga, on which Dacca stands, and which is said to be slowly decreasing. In a country so flat and with a soil so loose, such large rivers are likely to vary their course, or at least their volume, one branch occasionally increasing, and another diminishing. The steamer goes to Gowahati on the Brahmapootra. We went on board her early on the 20th February. She was the Jumna, Captain Hocky. There was not a single article of furniture in my cabin. The captain politely sent for my use an old chair. When in the evening I asked for a light, he said, "Lights are not allowed, but I will give you one." I spread my mattrass on the floor, and covering myself with a rug, had a good night's rest.

21st. A native boy woke me by knocking at the cabin door and saying, "Coop of tea," which I took. I said, "How am I to wash?" He looked bewildered. I then made signs of what I wanted. He started off, and sent another native lad, who in his turn took flight without speaking; presently he returned with a tin pot, such as we boil potatoes in, full of water. Soon after, he came

again with a huge brass basin, but I had commenced operations. Just as I finished, he rushed down a third time, and suddenly stopping opposite me, repeated with laughable gravity the words, "tin pot," wanted probably to prepare breakfast. Why in a government vessel should there be such an utter want of decent accommodation? The table, which is in the captain's department, was well supplied. There was on board a wild dog of Assam, with head and tail like a fox, very restless, suspicious, and fierce. They hunt in packs, and run down a deer or even a buffalo, biting at its legs till it falls. Poor creature, it looked as if possessed with an evil spirit, so untameably savage.

On approaching Dacca, I was surprised at the noble appearance of the city, with its long line of fine and stately houses. We asked the captain if he could tell us where our missionary, the Rev. W. Robinson lived; he replied, "Every body in Dacca knows him." We found it so; for on asking bearers to take our things, they at once started off in the right direction; we had not gone far before the good padre himself met us. He is a fine old man, still apparently vigorous, rejoicing in the companionship of a fifth wife, and in numerous children and grandchildren. Dacca was formerly the capital of Bengal, and is said to have contained 300,000 inhabitants; there is no doubt that it was much larger formerly than now, as ruins are found in the adjoining jungle. There are, at present, it is said, 70,000 or 80,000 inhabitants; I think about 50,000 would be nearer the truth. A resident gentleman told me he had seen an account of the number of houses, taken in 1847, which made them 9095. Old native palaces are in ruins, and there are a good many decayed buildings; but large handsome houses have been built by Europeans in more immediate contiguity with the native city than in Agra or Benares; indeed forming part of it as in Calcutta.

I should think the city will fully maintain its present size and importance, especially as the trade with Assam is likely to increase. In passing along the streets, I noticed in one of them, a gay sort of erection, larger and loftier than the surrounding houses, like a fairy palace, and illuminated with a great profusion of lamps. It was made of bamboo and paper; and indicated that a marriage was about to take place.

22d. I walked out before breakfast; and passed a native gentleman, the upper part of whose portly person was covered with a rich white muslin, below which a pair of bare black legs performed the locomotive part; a man followed, holding over him a large chatta. The native soldiers, in exercising, look very odd, with their scarlet coats, and legs in the same state as the gentleman's. Fancy two or three rows of them. A church-like building drew my attention. It had both a tower and steeple, the latter at a little distance from the former, resembling the turret of a Hindoo temple; there were several crosses about the place. I entered the yard, and saw many flat tomb-stones of marble, with flowered borders, and inscriptions in Armenian. The church-door was open, and I passed through; the morning service seemed to be just finished, and a fat priest was putting things away. Both he and the church, in their different ways, looked very comfortable. The nave was full of chairs; and on the altar were many lamps. While I was looking round, the door-keeper put to the door, and great strong bolts were closed upon me. However, on perceiving me, he undrew them. I found that it was the Armenian church; they are reported to have some good estates in the neighbourhood. There are also two parties of Roman Catholics in the city; one from Goa, and the other from Italy. One of these has, in connexion with it, a nunnery. On my return, two Hindoo men were standing opposite

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NAJIR NUTTOO SINGS MHUT, AT DACCA.

the wall of a large house, bowing and knocking their heads against it; not very hard certainly. The owner keeps there an image of Kali. Mrs. Robinson told me that a few days back she saw a man scrape up the dust from the entrance, and smear his face with it.

We had the pleasure of meeting here the Rev. Messrs. Bion and Supper, one a Swiss, the other a German, who having adopted, from the study of God's word, the sentiment that baptism is immersion in water, on a credible profession of faith in Christ, had requested to be received as missionaries by our society. They are well-educated, discreet, and zealous men; and after a lengthened conference, we felt thankful to God that we could with satisfaction and joy exercise the discretion committed to us by our Committee, and recognise them as fellow-workmen in this important field. May God bless them, and make them blessings. Mr. Robinson had had many opportunities of conversation with them; and expressed his full conviction of their soundness in the great evangelical doctrines of the New Testament, and of their earnestness in their Master's service. They told us that they had been at Tipperah and many other places in the eastern part of Bengal; they found that many people had obtained copies of the Scriptures, or parts of them; they were reading them, and were prepared to listen to the missionary. God had lately blessed the efforts of these brethren in a village not far from Dacca; four Hindoos, seals of their ministry, were baptised and added to the church while we were there. The Baptist chapel is a small but handsome building, with a portico almost as large as itself. The services on the Lord's-day were pleasant and refreshing.

24th. In my early walk, I saw two native boys going to school, not with a satchel over their shoulders, or a book under their arms; but with long, narrow leaves in their

hands; these are their books. Several small native palkys attracted my attention; each is intended for one person, and hence they are called ekkas; the occupant sits cross-legged. There are bazaars for the sale of violins and guitars, and others for ornaments made of a large shell, something like the pear turbinella. These are made, with no small labour, into bracelets for Hindoo matrons, who, I am informed, submit to no little torment in getting them on. Mrs. Riley was kind enough to obtain permission for us to view the Honourable Company's elephants; and J. Wise, Esq. sent his carriage to convey us to the place. There were only about 100; there are frequently from 300 to 400; but the hundred formed a noble sight. Mrs. Riley and myself mounted on one, and her daughter and Mr. Leechman on another, her son and another daughter on a third; and so we went in state through the grounds. Our elephant kneeled down; we then had to mount by a ladder. As we seated ourselves, he gave a loud snort; and in rising, gave us a good swing to and fro; but afterwards the motion was not so great as I expected. There were fourteen young ones. It was very amusing to watch their gambols; some were running in and out between their mothers' feet. Several of the great creatures being on the invalid list, were under a shed, which they called the hospital. The serjeant-major was very obliging.

From the elephant-stud, we went to the Lall Bagh; formerly a palace of the nawab's. Within the walls is the tomb of a daughter of one of these princes, who was called Beebee Peri, and is said to have been very lovely. The whole is extensive, and has been beautiful; but the buildings must always have wanted height. The palace and the tomb moulder together under the silent influence of time and neglect. The proud walls and stately gates are beginning to decay; tall weeds deface the royal gardens.

Near the end of the lane, in which Mr. Robinson's house stands, is a small temple of Kali, placed there on account of its proximity to the cutcherry. The fore-court is enclosed with a wall, on the top of which is a row of marigolds in pots; exactly opposite the yard-gate is the door of the temple; both are usually open, and the figure of the goddess is dimly seen amidst a good deal of showy ornament. Men bowed to it as they passed by in the street. A friend told me he saw a man take up a small portion of earth in front, work it into the form of a pill, and swallow it. Ancient practices, which in some other parts are almost abandoned, linger here; such as drinking water, into which a Brahmin has put his toe; nevertheless, even here the influence of the heathen priests is considerably less than it used to be.

Dacca is famous not only for its muslins, but for silver filigree-work, which is very delicate and pretty. Muslin skull-caps are much worn by the men. Mr. Forbes, a Scotch gentleman, on whom we called, has one part of his garden full of rich and lovely flowers, and another, which brought our London markets to remembrance, was filled with fine, large cabbages. Describing to us the hunting in the neighbourhood, he said, "We go out with perhaps eighty elephants all in a line, and clear away every thing before us. When an elephant is told to break down a tree, he twists his trunk round it, and tries to loosen it; then he leans upon it with all his weight, and generally breaks it. In the jungle, an elephant will sometimes fall into one of the old wells, which are met with there; of course the fore half of the huge creature sinks. The other elephants quite comprehend the affair; they twine their trunks round his, and give him a tug. Sometimes this answers; but if not, a large rope is placed under him, and pulled by an elephant on each side. In case this fails, they go to work

breaking down branches from the trees, and throwing them into the well; the imprisoned elephant shuffles them under his feet, and is thus slowly raised until he is able to step out." Wild beasts, he told us, are found not far from the city; boars and deer prefer parts of the jungle near to cultivation, and the tiger follows them. Early one morning he distinctly tracked the footmarks of a tigress and cub from the church, which is in the city, to the cantonments. I accompanied Mr. Robinson one afternoon to the choke (market). Jay Narayan, one of the native preachers, met us there by appointment. We took our place by the side of a great gun, which lies, peaceably enough, in the centre. Jay Narayan began reading a tract in order to gather hearers, who soon came to the number of nearly 100. Mr. Robinson then addressed them; they listened to him quietly and attentively, till they caught sight of some flags borne on lofty poles, which were seen advancing from a side-street. Off they set; and we being left without hearers, thought we might as well go too, and see the sight. We drew a little nearer to it accordingly. There was a motley crowd, which continued the whole length of the procession, mixing closely with it. First came men on foot with wands, then six large elephants, one after another, making of themselves a noble spectacle; perfectly calm and gentle they were amidst the noise and bustle. A few men on horse-back followed next. Then came a very long line of men, each of them carrying on his head a wide, light frame covered with bouquets of artificial flowers, or curious devices; there must have been seventy or eighty of them. Musicians followed playing. From their appearance, I should think they belonged to a native regiment. Then came the bridegroom; for it was a marriage procession. He was seated on a sort of throne, placed on a car, carried I believe, on men's shoulders. He was a young man; he

looked as stately and grand as if he had been a prince. There was a canopy over him; and in the car at each corner, stood a youth very gaily dressed. At a little distance behind, on a lower carriage, but a very pretty one, came the bride and her companion, seated in state, side by side, two pretty little girls about seven years old. The state-bed was next carried along, with pillows, cushion, and furniture, and some silver articles placed upon it. Then followed a large, open chest, filled with brass and other vessels, probably presents. A number of palanquins then appeared, most of them carrying children in splendid dresses; and lastly two more elephants; the man who sat on one of them occasionally scattered small coins; of course there was fine scrambling and fun. I forgot to say that the line of artificial-flower bearers was broken into two divisions by a giant, terrible to behold, who stalked along with a drawn sword in his hand. It must be confessed that the paper material was a little too manifest. Thus they passed along until they arrived at the bridegroom's house; the moment he and the bride entered, there was, according to custom, a rush by the crowd at the artificial flowers; he might get who could, he who got might keep. We went round another way; but presently met the crowd departing with their spoils, which were all the worse for the rough usage they had had. I gave a man two pice for a handful, to see how they were made. Sticks, straw, sola, and variously coloured paper were ingeniously worked up together; and though, of course, they would not bear close inspection, the general effect was pretty. How strange it is that where women are subsequently kept in seclusion amounting to imprisonment, there should be so much publicity invited to the marriage. The reader will remember the ceremonial, which, in popish countries,

consigns a poor, young creature to the walls of a nunnery, and the tender mercies of those who rule therein.

An aristocratic wedding in the city of Westminster, a marriage procession at Dacca, and the building of the tower of Babel, may all have proceeded on the same principle, the desire of the parties to get to themselves a name, and all have nearly the same character and results in heartlessness, the waste of money, and disappointment. We do not mean to imply that it is always so.

26th. We arranged that I should return at once to Calcutta, and Mr. Leechman go on to Chittagong; the friends all concurred in advising me to hire a boat for the journey, and J. Wise, Esq. very kindly undertook to manage that business for me. I felt very poorly, and sent for the doctor; but was surprised by a visit from his native assistant. I declined speaking to him, and the worthy gentleman came himself. He proposed something, I suggested something else. "O yes," he said, "I will send it." I was pretty well next day, though not very strong. Mr. Robinson drove me round the course in his buggy. The horse, a pretty little creature, with such a venerable and learned weight of divinity behind him, could only be expected to go at a grave, thoughtful, moderate pace. In the centre of the course, stands a Hindoo temple, in which tradition says, human sacrifices were formerly offered. Several temples in this neighbourhood are in size and shape something like the top of a church steeple, cut off about half-way down.

I understand some of the English Protestants at Dacca send their daughters to school to the Roman Catholic nuns for the sake of the music, saying, "They are so young, they will not be injured." Alas, that they should be so destitute of true protestant feeling, so indifferent to the religious character of their own children!

Mr. Wise furnished the boat he had engaged for me, and sent in a good stock of provisions for the outward man from his own stores; his kindness requires grateful acknowledgment.

28th. I took leave of our dear friends, and embarked in what is called a guard boat, having two cabins, formed with mats, one for bed-room, the other for parlour. There was the manjie, ten rowers, and Ram Jan, a Mahommedan engaged as cook and personal servant. Ram Jan entered upon his duties by complaining that Mr. Wise's khansama, contrary to his master's orders, had bought "varee leetel" fowls for me. I soon found that he knew "varee leetel" English. The head-servant is called "khansama," said to have been imperceptibly changed from "consumer," the name given to this functionary by the early English. Ram Jan at sunset spread a mat on the deck, and said his prayers with the usual bowings and prostrations, looking askance at me, to see if I noticed him. I afterwards exhorted him to trust in Jesus Christ, the true prophet and saviour. He assented at once in thoughtless words; and soon after said, "Master, you go Belattie? (England.)" "Yes." "You go London?" "Yes." "I like go, take me, master!" I arranged my things in my little cabin, and passed the time in reading and writing, bringing my chair out on the deck as the sun went down, and observing such variety of scenery as a flat country can present. Little native boats occasionally drew near, offering fish and other things for sale. My men were evidently pleased at having a sahib for their passenger. I heard them occasionally tell people, "We are taking a Padre sahib from Dacca to Calcutta." They worked on pretty well. I felt sorry that I could not speak their language, or they mine.

March 2nd. I spent the day chiefly in reading that

blessed word, the revelation of Jesus Christ, the truth by which the Holy Spirit brings the wandering soul back to God, and meetens it for its heavenly home.

3rd. We reached Barisaul about half-past nine, where I stayed till evening, in christian and friendly communion with the dear friends there. Mr. Page I found was from home, and his wife poorly. I went with Mr. and Mrs. Sale to the chapel, where about sixty people assembled, whom I addressed. I afterwards dined at Mr. Riley's, with Mrs. Page, Mr. and Mrs. Sale, and other friends. At dinner Mr. Riley told us he once killed a leopard on a Sunday. He was on a visit to a friend; and at breakfast information was given them, that a leopard had torn a man somewhere in the neighbourhood. It being Sunday, they thought no more about it; presently a boy was carried by, also wounded by the same animal, and they still remained quiet. About an hour afterwards, they were told that another man had been so badly clawed that it was feared he would die. Surprized at the pertinacity of the savage brute, they inquired where he was. He had placed himself in a thicket near the path to a market, frequented by the heathen, and rushed out furiously on the passers by. The last man seeing him come, attempted to climb a tree, but the leopard sprang on him, and mangled him sadly. Hearing this, they concluded that something had exasperated the creature, and that to prevent further mischief he must be killed. Mr. R. sallied forth on his little white horse, gun in hand, a black servant carrying another. Before he expected it, he saw the leopard, a very large one, rushing on, and ready to spring. He instantly fired, and hit him; but seeing he was not killed, he turned round to take his other gun; the bearer, however, who had it was holding it out at arm's-length, three or four yards off, being frightened almost out of his wits. By an authoritative exercise of his voice, and a rapid movement,

he managed to get it, fired again, and killed the fierce animal. Leopards, boars, and alligators do great mischief in this neighbourhood. Hardly a day passes but some person is killed. When Mr. Riley is out with his gun, he is often intreated by the villagers to kill the wild boars, who take possession of their fields, and rush on any one who enters them. In the stomachs of alligators they sometimes find the silver ornaments of some poor woman whom they have destroyed.

After leaving Barisaul, my friend Mr. Sale, sent a messenger along the bank with a chit (note), warning me to beware of the dacoits. It induced me to look to my fastenings, but as they proved to be incurably fragile, I committed myself to a kind and gracious Providence, and slept in peace.

On Sunday evening I heard two reports of some powerfully exploding body, loud as of thunder, well defined as of artillery. The sky was clear, the air calm, and scarcely a ripple on the wide expanse of water. The resemblance to cannon was so great that I thought at first it must be that; it subsided gradually, but quickly. I had just before been noticing the reflection of the bright, glowing clouds on the broad and peaceful stream. My man, Ram Jan, exclaimed, "In the air, master." It sounded certainly as if it were high in the air. A friend told me that it is heard occasionally in that region; he thought it might be something subterranean. It may be so; but I am not prepared to adopt that opinion. Probably the expanse and curious net-work of the rivers may bring sounds from a great distance. Whether, under any circumstances, they could converge sounds to any particular point in the atmosphere, I know not. It is a strange, wild, half-civilised district, skirting the still wilder and more desolate sunderbunds, and their fierce inhabitants.

Some of the Zemindars about here are said to wage war with one another, as the chiefs used to do in Europe in the middle ages, only with different weapons. These Indian chiefs indeed have a greater variety; but they prefer the clubs of their hired retainers, or the pens of the native lawyers. A scheme like this, I am told, has actually been carried into practice. A Zemindar says to his lawyer, "I want such a piece of my neighbour's land." The lawyer forthwith forges a deed conveying it to his client, commences a suit, and at the hearing, produces twenty witnesses to establish and confirm the validity of the document. The judge decides accordingly. The other Zemindar, however, is not more scrupulous; he resorts to the same process, and obtains a slice of his adversary's estate. Then they think it time either to compromise the matter, or fight it out with the lattie-men.

Several of the gentlemen who in India act as judges expressed to me the extreme and painful difficulty which arises from the conflicting testimony of the witnesses, and the ease and imperturbation with which the natives will state things made up for the occasion.

March 4th to 8th. We passed a large market called Fakirka Ort. On the shore, at several places, the land and water seemed just level; some trees, tall reeds, and coarse grasses grew in the water. There were great quantities of flying-fish. Here and there, on a spot a little raised, was a farm, a hut, or a small bazaar. While the boat halted, I took a sketch of a cottage on the bank. Some of the trees were remarkably fine. I saw nothing among them, but birds and playful monkeys. As evening approached, immense flocks of water-fowl were seen making with rapid flight for their nests. The sun night after night went down with cloudless splendour; and the smooth water, reflecting the brightness of the heaven, looked exactly like immense

J. Bentley & Co. Lith.

Small chatties or water Jars large one for goats.

NATIVE COTTAGE IN NEIGHBOURHOOD OF SUNDERBUND.

sheets of mother-of-pearl, tint fading into tint; while on the western bank, the thick trees and shrubs made quite a dark line. When we laid-to, a native boat did the same at a short distance; the men and boys kept singing merrily; one beat a small drum, as accompaniment to which, Ram Jan must needs now every and then add his voice. I was pleased with the native music, softened by the water in that lonely place. Somewhere on the border of these Sunderbunds, the following incident is said to have occurred. Two military gentlemen, walking together, heard a noise in the wood. They looked towards the spot, and saw a tiger, which at the same moment caught sight of them. The brass and steel of their uniforms and weapons flashed upon and alarmed him, and he fled away. Impelled by curiosity they went to the place, where he had just been, and to their great surprise found a little child uninjured and smiling; whom they had the pleasure of restoring afterwards to his mother. It reminded me of the glowing prediction of Isaiah, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: .... And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them."

Cheering and sublime are the prospects opened before us in the holy Scriptures; and although we know not the day when they will be realised, or the exact manner in which they will be accomplished, yet we are sure that not one word which God has spoken shall fail. We have reason to conclude that both mercies and judgments will precede that auspicious period, when the desolations and horrors of war shall be known no more, when the crimes which now disturb the peace of society, and fill every humane

and upright mind with sorrow, shall cease, and tranquillity attend the righteousness of Messiah's reign. Then shall our world be filled with happy families, and different nations rejoice together in holy brotherhood; the earth pour forth her varied fruits and treasures; the sanctified intellect of man attain to higher and purer achievements than ever; the paramount power of God's truth be universally admitted, and the sweet graces of his Spirit adorn and enrich the characters of men, and make earth resemble heaven. How important is it for ourselves to be found, not among the inimical or careless; but among those, who, taking a lowly place beside the cross, weeping, toiling, and praying now, will rejoice and triumph for ever hereafter! How great the privilege of preparing, in ever so feeble a manner, for the glorious day when the knowledge of the Lord shall cover the earth!

CHAPTER XIV.

NATIVE BOATS.—ARRIVAL AT CALCUTTA.—STAY AT INTALLY.—THE TOWN-HALL.—THE SUPREME COURT.—SCHOOLS OF SCOTCH FREE CHURCH.—HAURAH.—LORD'S DAY.—PRINTING-PRESS.—THE HOLI.—THE ARMENIANS.—NATIVE MISSIONARY SOCIETY.—THE BRAMHA SABHA.—VEDANTIST HYMNS.—CHAITANYA.—SOCIAL POSITION OF THE HINDOOS.

March 8th. My boat got into a narrower and more dirty stream. Water is one of the most beautiful and refreshing things in creation when pure, flowing, and sparkling; but how different when impure and dead! Here it was not absolutely stagnant; but nearly so, and very muddy. Still greater is the difference between the living fountains of truth, and the polluted supplies which men obtain for themselves, from the stagnant pools and broken cisterns of human tradition. Indications began to appear that we were approaching Calcutta; boats in the stream, and huts and villages on the banks, increased considerably. Two men sat on a high bank in the sun, I can hardly venture to state their occupation; but as it was seen frequently, it may be alluded to once for all, each was hunting in the rough forest of the other's head. Two women not far off were evidently holding a most interesting gossip from the opposite sides of a khal. I smiled at the remembrance of two house-maids doing so from the windows of their respective houses in Old England. I said to Ram Jan half-a-dozen times, "Shall we get in to Calcutta to-night?" He invariably answered "Yes"; but as he always uttered

that monosyllable when he either did not know what to say, or thought any thing else would be unpleasant, I waited I must confess somewhat impatiently; and at night, had once more to repose in my little cabin.

I give a specimen of the boats used in these great waters by the natives. They are well made; the manjee, or steersman, sits on a bamboo platform. The coverings are of mat of various sizes and forms. In the evening they generally light fires on board for the men to prepare their rice for supper; they then look very picturesque.

March 9th. I was wakened early by a great noise. We were close to Calcutta, in a khal or canal, full of native boats, some piled up with merchandise till they looked rather mountainous. After pushing and crushing, with much noise, clatter, and effort, through a few of them, we came, about seven, A. M., to a dead fix. I waited two hours, and seeing no way of exit, despatched Ram Jan for a palky, into which I got, and left him to bring my things to Mr. Thomas'. The palky-men knew not, or pretended not to know a word of English; they took me in a wrong direction half-way through Calcutta until the palky became, under the hot sun-beams, like an oven; and when they stopped it was at some other printing-office. Then they wanted to put me down; but as I had ascertained our whereabout, I insisted on their going on, and at last got safely to the Baptist press. Ram Jan arrived soon after with my things all safe; I gave him some Bengali tracts for himself and the boatmen. Although much fatigued, I gladly attended worship in the evening at the Circular Road chapel.

March 10th. I acccepted a kind invitation from the Rev. G. Pearce at Intally; and had the pleasure of spending two or three weeks with him and Mrs. Pearce. The premises belonging to our mission there consist of a dwelling-house, a chapel, and a school-room, all large and conveni-

J.R. J Luntley & Co. Lith.

LARGE NATIVE BOAT.

ent, with a good garden and tank, and several small houses, occupied by native Christians. There are a native church, a day-school for boys, and a boarding-school for girls. The latter is reduced in consequence of Mrs. Pearce's ill-health, and the marriage of her niece. The church and the day-school have the benefit of Mr. Pearce's constant and valuable services. He kindly permits many of his neighbours to take water from the tank; it is pleasant to see them come every morning; more pleasant to know that he proclaims to all who will hear, the words of eternal life. During my abode there, I made frequent visits to the printing-press; and had conferences with our missionary brethren at their own residences, a privilege not soon to be forgotten. Such men, with their intelligent and pious wives, and their associates in the service of Christ, form a circle in which genius and high literary attainments are combined with all that is excellent and of good report. I cannot but express too, the satisfaction and joy which it gave me to see several young persons, in the families of the missionaries, of great promise, both as to talents and character. Official duties principally occupied my time when well; for a week, I was confined to the house by painful illness. When able, I visited such places as excited interest; and it will perhaps be best to present my memoranda to the reader as before, in the order, and almost the words in which they were made at the time. This mode enables me to introduce anecdotes that may interest my youthful readers.

Monday, March 10th. A lady told me that she used to ride an elephant, whose keeper had a little child, who was just beginning to run alone. He would sometimes say to the sagacious creature, "Take care of the child"; and he would then watch it with care and kindness, and not let it go out of his reach. One day, as the same elephant was

passing through a village, a baby was asleep in the middle of the road; the driver told him to move it; he put his trunk round its waist, and moved it so gently that it did not wake.

11th. Attended a meeting of the committee of the Calcutta Tract Society, M. Wylie Esq. in the chair. A very useful Society. May God bless these efforts of his servants. Afterwards, I visited the Town Hall; there are two splendid rooms, an upper and lower, but they seemed to me too long for the breadth, and the pillars heavy. Thence I passed on to the Supreme Court; Sir Lawrence Peel, Sir A. Buller, and Sir J. Colville were presiding. The counsel wore no robes. The motion related to a matter not at all flattering to one's national predilections, for four Englishmen had been tried for a conspiracy to extort money by threats of poisoning some one, and found guilty. Counsel were moving for arrest of judgment on some informality. Drank tea with Mr. Wenger. He said, that last year he was going in a boat towards Barisaul, and as they drew up to shore under a tree, he saw a large boa constrictor in the branches, ready to pounce upon them. I would much rather see a nice soft boa, prepared for the purpose, on a fair lady's shoulders.

12th. I had an interview with one of our native preachers, whose statement singularly confirmed what I had before gathered at Luckyantipur. He was awakened to the importance of religion by a tract; and joined the church party. Some persons, excluded from the Baptist Church at Luckyantipur, called on him, and expressed a wish to be received. He mentioned it to his minister, who agreed to receive them. It struck him immediately as very strange, that one Christian minister should receive men, who had not been approved by another. It led him to inquire what were their differences; he searched

the Holy Scriptures, and believing the views of the Baptists to be accordant with them, he acted accordingly. He is a diligent, and useful man.

15th. I visited the schools of the Scotch Free Church, usually called Dr. Duff's Schools, at Neemtollah, with Mr. Wenger, and Dr. Sutton of Orissa. They are held in a large handsome mansion, formerly the residence of a Baboo, whose widow and sons now occupy the part, which before formed the Zenana. There is a large open court in the centre, and two floors of rooms all round, the front and back rooms are large halls, one formerly was the idol's temple, another the nautch hall. All is now devoted to the noble work of imparting useful knowledge, including that which alone purifies other knowledge, the true testimony of God in his holy word. The Rev. Messrs. Ewart and Smith received us most kindly, and we went through the different rooms which were as full as could be, and all present engaged and apparently attentive. Most of the boys are Hindoos, some Mussulmans, and a few East Indians. About 1000, we understood, were in attendance out of 1300 on the books; they have 1200 more in other places. In the examination hall there is a large gallery in which 220 little boys and 180 young men can sit. It was filled three times while we stayed. The elder scholars answered questions on English and Indian history and from scripture. One was asked "Is it right to worship idols?" "No," was the immediate reply.

I wish the pious and gifted friends connected with this school would persevere in their efforts to form a good and efficient sunday-school.

The thermometer in my room has ranged within the last few days between 80° and 90°.

Being invited to spend the Lord's day with our friend, the Rev. T. Morgan of Haurah, I went on the Saturday

evening to the Armenian Ghaut, where he met me. We crossed the Hooghley in the steamer, as rough a one as you need to see. On reaching the opposite shore, we found his carriage waiting; and he was kind enough to give me a drive, that I might see the neighbourhood. There are no mountains, gentle reader, except those of error and sin; but there are docks and warehouses, bungalows and huts, magnificent trees, and pretty lanes. Mr. Morgan pointed out a spot as we passed, where eight or nine months back, a new car of Juggernath was placed, with figures of men and women without any drapery. He informed the magistrate, who immediately ordered the figures to be removed, and they were removed accordingly. Near the same place, there used to be not only the ordinary swinging pooja by the heathen, but in connexion with it, natives were dressed up in European costume, avowedly to amuse the English, some of whom went to be amused. An article or two on the impropriety of the thing having appeared in the newspapers previously to the last exhibition, no English attended it. It is pleasant to mark improvement.

16th. The Lord's-day; time given by God to his children to employ in his worship, as angels spend their everlasting Sabbath around the throne above. Hallowed and tranquil hours! when the soul awakened, instructed, and filled with child-like love, communes with the Father, and his Son, Jesus Christ. The sight of the heathen, engaged in their usual occupations, or frequenting the idol's temple on the Lord's-day, was peculiarly distressing. It seemed, however, to produce a deeper feeling of peace, and a more grateful sense of mercy when one entered the circle of Christian worshippers; as a shelter from a storm would be more justly appreciated in the midst of a frightful wilderness.

At half-past six o'clock, A. M., I heard the sound of singing

somewhere in or near Mr. Morgan's house, so I went in search; a servant led me down to a long, narrow room under the verandah, where I found my worthy host, with three or four assistants and nearly a hundred Hindoo children. A heart-cheering sight it was to see a native Sunday-school in India. They were still singing when I entered. Mr. Morgan afterwards prayed, and the children repeated in a low voice after him. There were four classes; one of nearly fifty little boys, two of elder boys, and one of a few women. Mr. Morgan went successively to the boys' classes, and questioned them with much kindness and skill; the boys seemed to understand and enjoy it. They are all children of heathen parents; one had on his thread as a Kulin Brahmin. They come three and four miles; the parents send them in consequence of knowing and confiding in Mr. Morgan. "A slight offence," he observed, "would cause them to remove their children." Mr. M's manner is lively and sympathising; I am persuaded that this goes a great way. May God write his saving truth by his Spirit's power on the hearts of many of these interesting children! Bengali children are more submissive and docile than English; but I apprehend that the impressions they receive are often more slight and evanescent. They seem to have an intuitive notion of what will please the sahib; and say "Yes" or "No" accordingly. In the neat chapel belonging to this station, there is service in the English language in the morning and evening, with a respectable congregation. In the afternoon it is in Bengali, when about twenty attend.

There is a native preacher and two school-masters, who have about a hundred scholars in two day-schools. On asking what the population on this side of the river amounted to, I was told, between 300 and 400 hat-wearers, and in all about 10,000. The native preacher, Domingo Deus, is a Portuguese; he was a Roman Catholic; but

becoming acquainted with Sujaat Ali, he went to Colinga chapel occasionally; he heard Mr. Ellis preach there, and afterwards conversed with him. He was thus brought to the knowledge of the truth as it is in Jesus. He can speak Bengali, Hindi, Hindostani, and a little English. God has blessed his preaching to the conversion of several. He has now two inquirers; one a Brahmin. He was some time at Saugor, where he caught the fever and was very ill for four months.

On Monday morning, the Rev. J. Smith of the Free Church Mission, and Mrs. Smith breakfasted with us; they are both full of intelligence and feeling. He has written several scientific works. He remarked, respecting the Hindoo character, that he found it difficult to deal with, perplexing, and disappointing. "It seems," he said, "as if in them there were no connexion between the head and the heart; their understandings are convinced, they admit all that you say; but do not feel it, and so go on in their old manner." On my return to Calcutta, as it was a festival-day, I had much difficulty in getting a palky to carry me from the river to Mr. Pearce's.

18th. We devoted this day to the inspection of our fine printing-establishment in the Circular Road. Thence go forth copies of God's holy word in many languages of the East. How refreshing and delightful it is to watch the spring-head of a stream, which makes glad the wilderness and solitary place, and causes the desert to rejoice and blossom as the rose.

Denonath Bose, a young convert under Mr. Pearce's care at Intally, expressed to me a strong desire to obtain more knowledge, and wished me to take him to England for that purpose; I thought he might get it as well in Calcutta. Dr. Sutton spent some days with us at Mr. Pearce's. Speaking of the obsequiousness of the natives, and their

love of flattery, he mentioned some laughable addresses, which they had inscribed on their letters to English gentlemen. One was, "To the most gracious Mother Lacey, Esq."; and the note was, "Will you give me grace to be artful in learning, and help me in gaining knowledge." Another looked out in the dictionary for some other word meaning "great," and wrote "To the enormous sahib," so and so.

19th. The Holi festival is being held. I walked out to see what was doing. Observing people enter a passage at the side of a native house, I went in. There was a space, extending behind several houses, fitted up, or rather laid down with mats, on which many men and women sat in a large oval; at one end of which were five men, gaily ornamented, reciting Krishna's wars and loves with great fluency and energy. One spoke for a short time in a chanting tone, sometimes jocular, sometimes melancholy; and then all joined in a sort of chorus. They generally have music in addition. I met several parties of men ornamented like the above speakers, and followed by groups of people, apparently going to their place of rendezvous. Soon after my return to Mr. Pearce's, a procession passed, consisting of men carrying flags; then a band of musicians, preceding a large image of Krishna, splendidly dressed, with several images as of attendants, on a kind of platform; two of the corners had each the figure of a woman. The platform was borne on men's shoulders. A great crowd followed.

We went to tea with Mr. Camel, by birth, and formerly by religious profession an Armenian. He lives in the China bazaar, a busy, close, dirty place, but containing some houses whose extent would surprise a European. After being much jolted over rough pavement, going through some narrow lanes, and beginning to feel perplexity, a gentleman cried to us in English, "this is the place." We

entered under a high gateway into a court-yard, at one side of which, a circular flight of steps was dimly seen, there being no superfluity of light in these lower regions. After entering a small hall, and ascending a flight of stairs, we found ourselves in a large and beautiful room, well lighted, and full of ladies and gentlemen; there were also several children with their happy faces. Our brother Aratoon could hardly compose his countenance to its usual gravity, as he introduced us to his countryman, Mr. Camel, a fine, portly, intelligent person. Mrs. Camel did the honours in dumb show, not understanding English. Three daughters, young ladies, and a playful group of younger sons and daughters, all seemed pleased with our visit. Tea was brought in, Mr. Camel giving all the directions. The Armenians, I understand, do not use it. One of the ladies inquired if it was not disagreeably hot? They took cold water and sweet-meats, the latter were in profusion. Mr. Camel told me he had begun to think about religion two years back, and to examine the doctrines and practices of the Armenian church by the scriptures. He had conversed with Aratoon and Sujaat Ali, and now attends at the Circular Road chapel. We had worship after tea, and sat and chatted together. It was very pleasant to sing with these dear friends Cowper's beautiful hymn:

"There is a fountain filled with blood,
Drawn from Emanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

There are many wealthy Armenian families in Calcutta, who are reputed to be a quiet, moral, money-getting people. A friend observed to me, "The Armenians here are something like the quakers in England." In some respects, I think so, certainly not in all.

20th. This evening, I attended the yearly meeting of the Baptist Native Missionary Society, held in the Intally chapel, Rev. J. Wenger in the chair, and moved the first resolution, which was seconded by a native brother named Shem, not Shem Jackson, or anything of that sort, but Shem in its solitary greatness. This is an important effort. The native brethren resolved a year ago that they would collect among themselves for four years, and then begin to work, but the rupees having come in faster than they expected, when they got 150 they very properly changed their plan, and have built a small native chapel near the Circular Road. The officers and committee are all natives, and the whole amount is contributed by natives. An indication this, that there is life amongst them. May God in his mercy grant that it may be yet more abundant from himself, the Fountain!

There is a curious and melancholy movement among the natives in an opposite direction. A society has been formed by some of them, called the Bramha Sabha, or Tattwabodhini Sabha, (truth-expounding society.) Its object is to revive the system founded many centuries ago, as it is said, by Krishna Dwaipayana, surnamed Vyasa, "the Arranger," after mentioning whom, Dr. Wilson adds, "a person of rather questionable chronology and existence."* At all events, works ascribed to him are existing, one of which, the Vedant Darsan, is a system of Hindoo Theological Philosophy. The Vedant must not be confounded with the Vedas. The latter are undoubtedly the most ancient of the Hindoo sacred books, "representing," says Dr. Wilson, "a form of religious worship, and a state of society very different to all those we meet with in all their other scriptural authorities;" in fact, they prove that Brahminism is the

* "The Rig Veda Sanhita," translated by Dr. Wilson. Introduction, page 20.

aggravation of a previous and milder form of idolatry. The chief deities of the Veda are Agni, or Fire, and Indra, "a personification of the phenomena of the firmament." There is no evidence, I believe, that the writers of the Rig Veda were Pantheists. The Vedant system actually and virtually makes God every thing, and every thing God. Vyasa asserts that the Supreme Being is the material, as well as the efficient, cause of the universe, and that an effect is not other than its cause.* The spirit of man is regarded as immaterial, and as an essential part of the Supreme Being. The highest heaven is called Nirvana, it means absorption in God. The influence to which all creatures are thought to be subject is denominated Maya, sometimes represented as an uncontrolable fate or necessity, sometimes as an illusion, men and all things being resolved into a dream, or shadow, about to pass away. The Bramha Sabha was commenced about the year of our Lord 1814, by Raja Rammohun Roy and other natives. They instituted a kind of religious service, for which they met at first in the garden-house of Rammohun Roy, and afterwards engaged a house in the Chitpore Road, where they assemble for the purpose now. They sing hymns, read the Vedas, and hear explanations by eminent pundits. I give a specimen of the hymns used some years back, and it may be presumed still continued, as translated in the Calcutta Christian Observer, of March, 1833:

"Life gradually wears away, but desires constantly multiply. O meditate on Him who hath neither desire nor passion.

"O my soul, be not forgetful of Him who is everlasting; and by whom the world is sustained. Oh think of Him who is the essence of all things, and who is Omnipresent. Subdue thy passions, hum-

* From a tract entitled "Vedantism; what is it?" Reprinted from the Calcutta Review.

ble thy pride, and with the sword of wisdom sever thy attachment to earthly things.

"O my soul, my ever present companion, which way dost thou enquire after God? Wherefore dost thou seek him afar? He dwelleth even in your own heart."

The Vedantists contend that if they worship the Supreme God, described in the Vedant, any other religion is needless. With ancient Vedantists, as Vyasa and Sankara Acharya, such a system may have been a bold and noble struggle to escape from idolatry; but as a means of opposing Christianity it is false and feeble. Its professors, who are not numerous, practise the idolatry which they affect to despise.

The worshippers of Vishnu are divided into sects, one of which consists of the followers of Chaitanya, said to amount to eight millions in Bengal. Chaitanya was born at Nadiya, seventy miles from Calcutta, in the year 1485 of the Christian era. The reading of the Sri Bhagavat had the same effect on him that books of knight-errantry had on Don Quixote. He went mad of love to Krishna. In a "prem pralap," or fit of love, he fell on the ground, rolled in the dust, wept, laughed, and danced. Much of his time was subsequently spent in uttering the names of his beloved God, "Krishna! Krishna! Hari bal! Hari bal!" But madness in Bengal proved, like some other diseases there, very contagious. The people everywhere repeated his cry, and declared themselves followers of Krishna, with whom indeed his disciples confounded him, saying he was the very god. He would of course be then worshipped, but a doctrine, not before distinctly recognised in Hindooism, was connected with this worship, namely, that of "Bhakti," or faith, belief in Krishna, confidence in Chaitanya. For this faith, however, knowledge is not necessary.

The Vaishnavas maintain that every thing whatever, a water-pot, a plant, a log of wood, believed by the devotee

to be Krishna or Chaitanya, becomes to him such, and ensures to him happiness in Vaikantha, (Vishnu's heaven.)*

We see how an important principle was approached, touched, and perverted. Evidence is dispensed with, and therefore it is not faith but credulity. This has ever been practically connected with idol-worship; but the followers of Chaitanya were the first, I believe, to define and explain this kind of confidence, and to attempt thereby to impart to the worship of their favourite god something like affection and earnestness. Do not these subtle contrivances proceed from the Father of lies?

In addition to the obstacles presented by false philosophy and blind confidence in heathen legends, the social position of the Hindoos has a tendency to impede the progress of Christianity. They have a custom, to a certain extent good, that a Hindoo who has food shall never refuse part to any one of his relatives who has none. The young men consequently indulge in idleness, if they have a rich relative, and become as dependent in disposition as in circumstances. The rich old men are very inaccessible to missionaries, and generally opposed to Christianity; and the young are thus in a position unfavourable to an investigation of its claims; but notwithstanding all difficulties, it advances and will triumph. Even the heathen have a notion of the power of the word of God. A young native Christian told me, that, while he was at a Church of England school, a New Testament was given to him. A heathen teacher said, "You had better put that book into your desk, and not read it; for there is something in it that makes people Christians."

* See Calcutta Review, March, 1851.

CHAPTER XV.

MR. LEECHMAN'S DEPARTURE. — FESTIVAL OF KALI. — CHURUK POOJA. — BAPTISM. — BAN RAJA. — ANCIENT GRANT OF LANDS TO PRIESTS. — HINDOO MYTHOLOGY. — COMPARISON WITH BUDHISM. — SUNDERBUNDS.— BOWANIPORE SCHOOL.—MUSEUM.—GIRLS' SCHOOLS.—RAM CHUNDRA.

April 8th. My friend, Mr. Leechman, left Calcutta by the "Haddington" steamer for England. We had been necessarily much separated since we quitted Dacca in different directions on mission affairs. He had an interesting journey to Chittagong, to inspect the state of our mission there, with which he was on the whole much pleased. The expected completion of a new chapel, by his friends at Hammersmith, made him anxious to reach home as soon as possible. A part of our business that fell more particularly to my lot detained me a little longer in Calcutta. My dear friend's Christian spirit and pleasant manners are well known. We parted in the hope of soon meeting again; the hope, in a higher sense, of all God's children amidst the changes and separations of our present state.

April 11th. I started at half-past five, A. M., in a palky to Rev. Mr. Mullins's, at the London Missionary Society's station, Bowanipore. On turning from the Intally Lane into the Circular Road, I saw that it was full of people in their holiday dresses, there were processions here and there, and the fantastic costume of men hurrying along by themselves, indicated that they were about to join one. Most of the processions had their wild discordant music, tom-toms, gongs, and

trumpets; the drums were ornamented with large bunches of feathers and cows' tails; some of the men were painted, others wore garlands of flowers round the head, or neck; there were many boys carrying ornamented and glittering punkas.

On arriving at Mr. Mullins's, I found him ready to accompany me to the temple of Kali, at the Ghaut. He suggested that we should see much better on foot, so we dived at once into the crowd, which here was far denser than it had been before. One procession succeeded another with little intermission; as we went slowly on they overtook and passed us; once we had one just before, and one on each side; the noise was perfectly stunning. Many of the people bowed to us, I thought, at first, because they knew Mr. Mullins, which no doubt some did; but as, when occasionally separated, they showed me the same courtesy, I concluded it was from the habit of bowing to a sahib. Many of the processions had gay banners, which are frequently paid for by some wealthy native. There were also men with iron rods through their sides dancing, or treading with measured steps. The rods meet in front of the person; they terminate in form of a spoon, in which some of the men carried fire, and by throwing nitre upon it occasionally, they made a great flashing and thick clouds of smoke. Some had a single rod through their flesh, which they kept drawing backwards and forwards. In dancing, they threw their arms and legs into a bent posture; then advancing a step threw their arms up, and stooped still lower, and so on, which I apprehend was one of the ancient modes. Some were whitewashed from head to foot; whether intended to represent Europeans I know not, but it gave them a peculiarly hideous appearance. One of these, nearly in a state of nudity, was dancing before a group of women; another was stepping backwards and forwards with strings drawn

through the flesh of his sides, which men held at either end. His sides were bloody and inflamed. They had applied oil or ghee to them. It was the worst case I saw, and almost made one sick. One had an iron rod, and another a cane through their protruded tongues; they seemed to suffer much pain. We thus reached what are called the Temple Bazaars, where they white-wash the fools who wish to undergo that operation, and sell gods made of clay, kids for sacrifice, prints, toys, &c. The poor little kids looked half-starved and half-dead already. We then approached the temple, which, as a building, is a poor affair. One of Mr. Mullins's pupils met us, a clever intelligent lad, who cleared the way with much zeal. I said, "I hope you will forsake all this nonsense, and put your trust in the Lord Jesus Christ." He replied, "I have forsaken all this nonsense." There, poor fellow, he stopped. May God show him his need of Christ, and the freeness and greatness of his love! Crowds of people were eagerly pressing to get into the temple, to see the idol, and to present their offerings. We went round to the spot where the blacksmith puts the iron rods through the flesh of the devotees; I stood next to him as he put them through a man, and then through a lad about fourteen years of age; he pinched up the flesh very tightly in his fingers, and through the bit which he had thus taken up, he ran the rod, causing no doubt in both parts of the operation some pain, but nothing for a resolute man to bear. The man, however, seemed ready to faint, and the lad made very wry faces; the pinch was so effectual that no blood flowed in either case. The blacksmith held in his hand a large and sharp bodkin, which he uses when he puts string or thread into the flesh, he handed it to me to examine. I asked why the man wished to have these rods through him, and was told it was in performance of a vow, that he would do so in honour of Kali. Some of the

men had three or four rods stuck into the flesh of their back, and meeting in a point over the head. Several poor wretched creatures were dancing here with strings through their sides. As we entered the outer precincts of the temple the head policeman sent two chokedars with us, without our asking for it, who walked one before and the other behind. Our young friend, the Bowanipore pupil, however, was of more use, as he had relations connected with the temple. Having intimated that I felt some curiosity to see the idol, he placed us in a passage directly in front of the temple, he then went inside, and began without ceremony to shove the people right and left, till there was a clear passage made from where we stood, right up to the huge, tinsel, tongue-protruding face of Kali. Many persons began crying to us to make an offering to their goddess; one woman was particularly vociferous; of course, we heeded not their cry, but turned and walked quietly away, filled with melancholy reflections. There were great numbers of women in the crowd; some entered the temple as if to make offerings, but I observed scarcely any in the processions. One woman only had iron rods through her sides, she was dancing in a state of great excitement, most likely in fulfilment of a vow. There were great numbers of Mussulmans among the spectators. Some of Tippoo Saib's descendants and a few baboos were looking on in their carriages. This is considered as particularly the festival of the lower orders of the people. It was highly gratifying and important to hear Mr. Mullins's distinct and conclusive statement, as to the declension in the numbers that attend. "A few years back," he said, "the crowd continued, as dense as we saw it at first, till eleven or twelve o'clock in the day." When we left for breakfast, just after eight o'clock, it was thinning fast, and when I returned to Intally, between nine and ten, it had almost ceased. I conclude too, on the whole, that

the zeal of the devotees has proportionably cooled; that in most cases they gain merit or applause by as small an amount of suffering as possible; my impression was, that it was not great, and in several cases they appeared to have taken some intoxicating drink. The uproar and din were deafening, the gongs went incessantly, the antics were ridiculous, the foolery was contemptible, and apart from the abominable idolatry, and its rites, the whole was much like one of the lowest of our English fairs. I breakfasted with Mr. and Mrs. Mullins, and could not help contrasting the scene indoors with the one outside; the noble benevolence of the missionary, with the cruel selfishness of the heathen priest; and the intelligence, energy, and kindness of the missionary's wife, with the sad and deep degradation of the poor neglected daughters of Hindostan.

12th. I attended, before breakfast, the opening of the Bazaar chapel, erected at the cost of our native Christian brethren, in the Boita Konnah, near the Circular Road. A good many persons were there; Mr. Pearce and Sujaat Ali gave addresses. May God make it the gate of life to many! I returned and breakfasted with Mr. Wenger.

To-day is the Churuk pooja, or swinging festival, in honour of Seeb. The apparatus was set up in different parts of the city; towards evening I walked out to see what was doing. At one place they happened to be just preparing; I stepped through the crowd, took my place close to the man about to swing, and saw the whole process. The hook was a formidable one, like a great pot-hook, but it was thrust through as small a portion of the skin of the back as possible; then a band of white cotton was put round the waist, and hitched on to the hook, so as really to sustain the weight. The man was quickly drawn up, and swung round; he was much excited, and kept crying to the people to swing him round more rapidly. Two men drew the

other end of the cross-pole by ropes. The swinging man threw sweet-meats, from a bag, amongst the crowd. There was a great drumming and shouting occasionally, but the people seemed to me to care nothing about it, except as a mere show. One of our young friends was there giving away religious tracts.

From this scene of noise and excitement, I crossed over the Circular Road to the ground connected with the Baptist Mission. There stood beside the tank, a small company of Christians. Sujaat Ali's venerable appearance always excites sympathy and respect. He lifted up his hands and prayed. How calm and solemn was that supplication to the true and living God! How sweet and touching the sounds of praise in their hymn of thanksgiving! Mr. Wenger then led a young man down the steps, and immersed him in the water in the name of the Father, the Son, and the Holy Ghost. Again they sang; and no doubt angels sang around the throne above, expressing their joy over the sinner, who had been brought to repentance and faith.

The Churuk pooja reminds me of a story in the "History of Dinajpur,"* that may serve as a specimen of Hindoo tales. Many years ago, nobody seems to know how many, a king named Ban Raja reigned over part of Bengal. He was an Osur, or worshipper of Seeb; and opposed Krishna, king of Bindrabun, and Mathura, who was a follower and eighth incarnation of Vishnu. Ban Raja, it is said, introduced that severe mode of worship, in which the votary is swung round while suspended from a lever by iron hooks passed through the skin of the back; and he thus obtained the favour of Seeb, who promised that no god should have power to kill him. He had 1000 arms; and Seeb gave him two ponds, Omrito and Jivot; those who drank of

* By Dr. F. Buchanan.

Omrito were invulnerable, and those who drank of Jivot, when wounded were immediately cured. Omruddho, grandson of Krishna, in disguise visited his court, and corrupted his daughter, Usha; for which Ban Raja placed him in a horrid dungeon. Krishna came with a great army to rescue him, and a severe battle was fought; but at last peace was concluded on the young man marrying the princess. Krishna, however, retained his anger; and sent a barbarous people, who devoured cows, against Ban Raja, with instructions to defile the water of the ponds by tying beef to the feet of the kites, who frequented them; and this having been done, the city of Ban Raja became a prey to the barbarians. Ban Raja was so enraged, that although immortal, he deserted his body. The barbarous people were called Yovons or Ivans; and are supposed to have been the Macedonians of Bactria. This story is taken from one of the Puranas. There may be some small portion of historical truth in it; but if so, it shows how wildly they dressed it up.

The curious manner in which their mythology was interwoven in legal documents, appears in two shasuns, or grants of lands, by rajahs to priests, produced in a cause before the Sudder Adawlut of Bombay, A. D., 1839-40. I met with a translated copy of one of them, which begins thus: "Invocating the holy Shree, Klee, and Sown. The seal of the wild boar. Blessed be Tripoora Soondree. To the holy centre of the sacred Chukra. A grant by Maha Raj Kudumber Raee Rao, dwelling in the midst of the southern country, bounded by the Syhadree mountains and the vast Himalaya."

Slokes are given in the translation exactly as under:

"The Brahmin's pot of sacred fire.
Must still be kept alight,
By those well-read in Veda's lore,
Who in them take delight."

Therefore this grant is given. Then another sloke:

"In Wegga Sunker's sacred book we find,
Tanks, wells, with temples on their banks, enjoined."

It continues, "Therefore we institute this Sewisthawa, or shrine of royal foundation, as a place of worship and abode for the holy priests and suniassis of all countries, true worshippers of Vishnu, Maha Deo, and Brahma." Certain villages, lands, rights, and honours are then granted, with many curious particulars. Mention, for instance, is made of six mortal vices, which, in a note, are said to be lust, anger, cruelty, selfishness, avarice, and obstinacy; of five great gifts of the divine Parbuttee, said to be grain, life, mind, wisdom, and joy; and of there being 112 tribes of Brahmins.

Shree, Klee, and Sown are said to have been names or titles of Kali, Lukshmee, and Sariswatee, the wives of Shiva, Vishnu, and Brahma. The wild boar was Vishnu's third avatar. Tripoora Soondree is said to mean Nature; called also Adishuktee; adored in three regions, heaven, earth, and hell. The chukra is the lotus-flower; represented by a diagram surrounded by eight leaves, which denote eight points of the compass. The central compartment, No. 1, is for Adishuktee; 2, Shiva; 3, Vishnu; 4, Brahma; and so on: Sunkur, I presume, is the same as Sankara. The age of this document seems to be unknown. I annex a copy of the chukra.

In the common Hindoo mythology, Brahm or Bruhmu is the invisible and unapproachable deity; acknowledged, but not worshipped, except by a few Vedantists. Brahma, Vishnu, and Shiva, or Seeb, are the three emanations of Brahm, forming together the Hindoo triad. The first is called the creator, the second the preserver, and the third the destroyer; terms, not strictly applicable even according to the Hindoo explanation of them. The saktas, wives of the three principal deities, with Vishnu and Shiva, under different forms, are the idol-gods chiefly worshipped by the people. Vishnu is fabled to have had nine avatars, or incarnations; another is yet expected. He is also said to have appeared in the form of Krishna, whom they sometimes represent as crushing a serpent to death with his foot. In these legends, there appear to be some distorted remnants of the patriachal religion. Besides the chief gods, there is a vast number of subordinate deities.

Brahminism exalts its priesthood even above its gods. When Brahmins consecrate the image, the deity comes into it; when they please, it must depart. This is the key to their general system, which crushes alike the bodies and souls of men. We see here a class of men making themselves gods. If we compare Brahminism with Budhism, the latter is the deification of one man. Its priests are not so arrogant as those of Brahma; its system embraces a better morality than theirs. Like theirs, it embodies in itself fragments, that have floated down the stream of time from the first ages. It illustrates, in its founder, the apostle's words, "Knowledge puffeth up." It must be allowed that Budha attained to great knowledge of men and earthly things; and his pride soared proportionably high. It seems more reasonable for the human soul, so richly endowed, and panting after objects worthy of its powers, to deify itself, rather than to make a god of wood or stone. The term

"reasonable" is, however, scarcely correct, where all is so destitute of reason. In this case, the attempt ends in the worship of a dead man, and the absurdities of atheism. Life and immortality are brought to light by the gospel. "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom thou hast sent."

To resume my journal: A gentleman informed me that he had taken land under government in the Sunderbunds; he was clearing and underletting it, and it answered well. He has several families located there; and employs an evangelist of the London Missionary Society to instruct them. I wish some of our friends would do the same; they might honourably promote their own temporal interest, and advance both the temporal and spiritual welfare of some of the natives.

I had the pleasure of receiving from Messrs. Parker and Mullins, some interesting particulars of a religious movement in their Bowanipore school. For several months, some of the lads had been inquiring, speaking much about Christianity, and avowing generally a determination to give up idolatry. A few days back, five of them made a distinct statement to that effect; they appeared to understand the subject, and to be sincere. One of them was about fourteen years of age; the others about eighteen or nineteen. It was arranged that they should go to Mr. Storrer's in the Circular Road; and that he should inform their friends of their wish to become Christians. They did so; and their fathers, brothers, and friends went there, and demanded to have the lads. The missionaries said they were at full liberty to go, if they pleased; but they should not be taken by force. The relations then addressed the young men; they wept and bowed down to them, stroked their feet, and promised them 1000 rupees, a horse, an English wife, any thing, if they would but return. Finding their

promises ineffectual, they told them that their mothers were dying of grief; and that they would bring disgrace upon their families. "What!" they said, "will you kill your mothers?" The lads were deeply affected by this last appeal; and two of them, if I remember right, went back with their relatives, in order to see and explain things to their mothers. It was not expected that they would be permitted to return. The parents afterwards procured a warrant against the missionaries, alleging that they had enticed away their children. The parties accordingly appeared before the magistrate, who gave the case a long, patient, and impartial hearing; he then said it appeared that the missionaries had used no violence or force, and put it publicly to the lads, whether they would return with their parents or the missionaries. On their declaring their wish to go with the latter, he dismissed the complaint. These cases are very painful; but the law of Christ is imperative; and it may be reasonably hoped that a few more instances will open the eyes of the parents, and convince them, that instead of a disgrace, it is an honour and advantage in every way, for their children to become Christians. At all events, it will be infinite gain for those who count all other things but loss, for the excellency of the knowledge of Christ Jesus our Lord.

In the Circular Road, a suniassi was walking; his left arm was raised, and slightly bent over his head, it had wasted to skin and bone, and seemed to be perfectly rigid.

The museum at Calcutta, belonging to the Asiatic Society, is large, and contains the usual kinds of specimens of mineralogy, preserved animals, sculptures, and miscellanea, with a noble library. I was much pleased with a black granite slab, with an inscription deciphered by James Prinsep, Esq. It is stated to be an edict of Asoka, B. C. 250, in Lath character, dated from Byrath, *en route* from

Delhi to Jeypore, addressed to priests and priestesses, religious men and women, respecting offenders who sacrificed four-footed animals; and it speaks of those who were of the Budhist faith, and condemns the Vedas as false and mean in their doctrine, and not to be obeyed. "Follow that," it says, "which the lord Budha hath commanded." It is evident that there have been some severe struggles between Budhism and Brahminisn; but both will wither and expire before the rising glory of the Lord Jesus.

I spent some weeks with Mr. Thomas and his family at the Mission Press; and a few days with my friends, Mr. and Mrs. I. Biss. With Mr. Thomas, I visited the orphan girls' school of the Scottish Church; and was delighted to find that they have also about 200 girls attending morning school from half-past six o'clock to ten o'clock. They pay old women for conducting them to and from school. We went on to the Church of England girls'-school, where a class of widows was pointed out to us. Poor little girls! representatives of a much larger class of our fellow-creatures, whose circumstances excite deep and painful interest. This is one of several particulars in which Hindooism and Popery touch. They both, in certain cases, virtually forbid young women to marry; and in both instances the result, it may be feared, is often unfavourable to morality. Popery adorns its victim; Hindooism treats her with undissembled scorn.

In conversation with Ram Chundra, one of our native preachers in this city, he told me a few particulars of his history. He was by birth a Hindoo; but attended a school near Sujaat Ali's house, where he read the bible, which was the means of his conversion. His mother sent him there merely to learn English; for she was then an idolater. When she heard that he was becoming a Christian, she and his other relations wept over him, as if he

was dead; and asked him to recant. On his refusing to do that, they ordered his eldest brother to kill him; they fastened him in a room, and after he had been there three hours, sent him some dinner, saying it would be his last. However, when they found that he was firm, they let him go. His brothers are learned in Hindoo literature. One is a doctor, and knows the Sanscrit; when he saw that Ram Chundra behaved well, he expressed his pleasure, and sometimes invited him home. Five or six years afterwards, his mother became a Christian; one morning before it was light, she came to his house, and remained with him. He can speak Bengali, Hindustani, and English. He told me that he has read part of "Horne's Introduction to the Bible," "Dwight's Theology," and other books. He says many of his countrymen acknowledge idolatry to be foolish; but do not feel it to be sinful.

We had several thunder-storms at Calcutta, during the last week of my sojourn there. The rain poured down in torrents; and the lightning lit up the heavens almost continuously with its broad, vivid, trembling blaze. The wind added a variety of notes to the deep bass of the crashing thunder. We had several pleasant *réunions* notwithstanding; pleasant they were, yet with sober shades stealing over their brightness on my part; for I felt that I was soon to leave many whom I highly esteemed, to see them probably no more in this world. May we, through Divine mercy, meet in a better! I wish my worthy readers, if they should ever be in similar circumstances, well through the leave-takings and the packing-up.

Lord's-day, April 20th. I preached in the morning at the Bow bazaar; and in the evening at the Circular Road chapel.

On Monday morning, Messrs. Thomas, Pearce, and Wenger accompanied me to the steamboat; and several

other friends were there to take leave. I beg to thank them and many others for their uniform kindness and attention.

At such a moment how mingled are the feelings; the glow of affection, the bitterness of parting, and the anticipations of the voyage, and of the arrival in England. How many thousands, in different parts of the world, think of her "white and weather-beaten cliffs," and wish to be there! Fondly do her children throughout India speak of her as "home." "Have you heard from home lately?" "Do you think of going home?" It is always a pleasant word, from our school-days onward; and pleasant to the child of God, in reference to his Father's house above. As we moved down the Hooghley, Calcutta faded rapidly from our view; but so long as memory can do her work, it will not be forgotten.

CHAPTER XVI.

VOYAGE TO CEYLON.—DR. POORE.—MISSION AT JAFFNAPATAM.— SUEZ.— CAIRO.— ALEXANDRIA.— VOYAGE TO TRIESTE.—THENCE TO VENICE.

I LEFT Calcutta, April 21st, in the "Precursor," Captain Alfred Griffin. The Rev. Dr. Poore, who has been connected with the American Mission at Jaffnapatam for thirty-six years, and his wife, were fellow-passengers to Ceylon. I had much conversation with him on missionary subjects. He fully concurred with me in the propriety of considering schools as a part of missionary work, and their great importance. He says there are, in the north of Ceylon, 34,000 Tamuls, sometimes called Malabars, sometimes Hindoos. The mission at Jaffna has a strong local force; and brings all departments of missionary work to bear upon the neighbouring population; preaching, teaching, schools, colleges, and the press, with translations of Scripture and sound religious works. They have there, at eight stations and five out-stations, eleven American missionaries, (some were away,) one physician, one printer, thirteen female assistant-missionaries, two native preachers, and twenty native helpers. There is a seminary with 108 pupils, of whom twenty were church-members; and a female seminary with ninety-one girls, several of them church-members. Fourteen English schools are connected with the mission, attended by 500 boys; and eighty-six free-schools, containing 2561 boys, and 1013 girls. Nine English schools

and seven free-schools receive government aid. An opposition school was established by the heathen, near the town of Jaffna; but a fact connected with it shows how great a change has taken place in popular feeling, namely, that the managers were obliged to introduce the study of the bible, in order to sustain it. The number of church-members in 1850 was 345. The native members have formed among themselves an evangelical society. Out of 680, the whole number of members, who have been received into this church, more than 300 were educated in the Batticotta seminary, and 180 in the Oodooville female boarding-school. These facts speak for themselves. About 120 pupils from the female boarding-school have been married to Christian husbands; thus are Christian families being spread over the neighbourhood, a result of incalculable advantage. The missionaries in that district are honoured and beloved. Wonderful change! well described by one of their native teachers, who remarked one day, "I seem as one born blind, and now just made to see." "These men," he said, referring to his countrymen, "when young, would not receive even a plantain from the missionary; and if they came to his house, they would purify themselves by bathing before going to their own houses. I used to do so, else my friends would not have received me. But now how changed!"

On reaching Madras, a note, dated some time back, informed me that Mr. Page was from home; and therefore I thought it best not to incur the discomfort of landing. We reached Galle on the 29th; our esteemed friend, Mr. Allen, met me. He seemed poorly; but as usual, full of zeal in his Master's cause. I had some pleasant intercourse also with Mr. Ripon, the Wesleyan, and Mr. Clark, the Presbyterian minister. The weather was rather stormy; and some experienced men at Galle thought the monsoon

was setting in; the captain, therefore, on our starting, steered to the south.

May 7th. Our latitude was 1° .09′ north, longitude 68° 38′ east. This was our nearest point to the line. In consequence of taking this course, the steamer was several days longer than usual in her voyage. Dr. Poore and myself had proposed having daily worship in the lower saloon with any passengers, who might be willing to attend; as an inducement, he promised to give information respecting the Singhalese and the Jaffna mission. Several of them joined us. After the excellent doctor left, I continued this service. A collector, a physician, a major in the army, a captain of a merchant-ship, and several other passengers, with their wives were generally present; and on the Sundays, I conducted worship. A gentleman, who came on board ill at Ceylon, died a few days afterwards. He sent for me when dying; but though the summons was immediately obeyed, he was sinking so rapidly as only to be able to utter a sentence or two, and then the darkness of death closed over him. I had much free conversation with some of the passengers, who, although intelligent, well-informed men on general subjects, appeared to me to be unacquainted with some of the first principles of scriptural truth. A very few verged on an avowal of infidelity; one only made it; but most of them considered a compliance with religious forms and morality of conduct quite religion enough. I certainly felt that the difficulty of communicating to the rich the simple doctrines of the bible—salvation from sin by Divine mercy, justification before God by faith in Jesus Christ, absolute and child-like submission to God's holy will, the essential element of true and lasting felicity—is great, with respect to our own countrymen as well as the heathen. It is remarkable and gratifying, however, that some such in India have become truly pious through inter-

course with missionaries. A lady on board told me that her daughter had been converted by a sermon of Bishop Corrie, then archdeacon, preached a few years back on board the "Haddington." Another lady from Madras said that most of her servants spoke English; that she had a catechist of the Church of England once a week to instruct them; and that they generally served faithfully and affectionately. I mention this in the hope that a similar practice may be adopted elsewhere by the English for their numerous servants.

On Sunday afternoon, I invited the children of the passengers to meet me, and read and talk about some portion of scripture. Most of them came, and were quiet and attentive.

An officer on board often made me feel sorry for him by his habit of profane swearing. The same man, he who was often in awful terms condemning himself, and others too, had the hardihood to tell me, he had never heard a sermon in which damnation was not dealt out!

May 24th. Arrived at Suez. I had the pleasure of travelling across the desert with W. Arbuthnot, Esq., who with his family, another gentleman, and myself, occupied a van. We reached Cairo about three o'clock A. M., Sunday morning. On leaving the hotel to go to the English church, with Capt. Mc Gregor, and saying we wanted donkeys, we were vociferously beset, and incommoded by about twenty being thrust against us; so, to prevent further quarrelling, I determined to walk. I found that the Rev. Mr. Lieder, to whom I had an introduction, had gone to Palestine. I called the following day on Mrs. Lieder, a lady of much intelligence. Finding that I was a relative of the late Mr. Freeman, of whose visit she had a pleasant recollection, and that we had some other mutual friends, she gave me part of an alabaster slab, which she assured me had been dug up at Ashdod,

MARBLE EXCAVATED FROM THE TEMPLE OF DAGON, AT ASHDOD.

J. R.

J Lantley & C° Lith.

in Palestine, on the site of the ancient temple of Dagon, and some pieces of granite from Mount Sinai.

26th. I visited the citadel, the palace of the late Ali Pacha, through curious, narrow, busy streets, in which a few hats were visible, among the many caps and turbans. Women were going about in their uncouth and ugly dress; and the people were all very civil. A great many sleek donkeys cantered or sauntered along, and lines of camels passed, mostly carrying stone. Sad, solemn creatures! I felt tempted to exclaim, "Go to the desert, that is your place." The houses are high, with projecting stories, and one or two streets had awnings drawn over them at the top. The bazaars are generally small, but many were well-filled with goods. The citadel stands on high ground, commanding a noble view of the city and adjoining country. The late pacha's apartments were richly furnished in French fashion. The mosque is very noble; it was under repair; and much alteration in several parts of the citadel was in progress. I afterwards visited Mrs. Lieder's school. She has about 150 girls, Egyptians, Arabs, Copts, and Greeks, under instruction. Mr. Lauria, the Jewish agent, was kind enough to go with me to the bazaars to make a few purchases. It was just the same there as in India, they asked much more than the value, and compelled you to haggle with them. Having had thoughts of going to Palestine, I called on the Hon. Mr. Murray, the English consul-general, and solicited his advice on the matter. As I had but a short time to spare, he strongly advised me not to attempt it; he observed that it was too late to go by the desert. He is said to be a very talented man; he is certainly pleasant and courteous. I decided accordingly. When in the street with Mr. Lauria, a woman, riding on a donkey, stopped close by us; I perceived that she was a negress, well-dressed and adorned with jewels. Mr. L. said,

"That is a slave, she is making purchases for her master." Just afterwards, at a pipe maker's, a negro boy came up, also on a donkey, quite stylish in dress, and smart in manners. "He too is a slave," Mr. L. said. He added, "Many of the slaves here become head-servants, and like Joseph, have all their masters goods in their hands."

27th. I left Cairo in a steam-boat: the captain was a Greek; the steward, English; and the passengers Turks, Greeks, Russians, Arabs, French, and English; the latter were two military officers from Bombay, and their wives. The gentlemen were on furlough, on account of ill-heath. One intended to visit Beirout, and the other, Malta; they hoped then to be able to return to India.

Cairo is said to contain 200,000 inhabitants, including 5000 Jews, and 25,000 Copts. I was casually told that the number counted at Alexandria was only 80,000; but the late pacha said it was not enough, therefore they put it down at 120,000. Whatever the number was then, it has doubtless increased since.

June 2nd. We were joined at the hotel, at the latter place, by some English gentlemen, who left Cairo before us in a sailing boat, hired for the occasion. The wind had been against them. One of them had caught ophthalmia, and could not see at all for some days. They said, that of seven men, whom they had hired, four had their fingers mutilated, to prevent their being obliged to serve as soldiers.

4th. The passengers from England, by the Indus, arrived, breakfasted, and passed on.

In my walk I met a procession, a man preceded on horseback, something between a merry-andrew and a dervise; the people kept playing him tricks, which he repaid with strokes of his whip; then kettle drums and fifes; a little boy followed on horseback, finely dressed, and held on by two

men, one on each side; then a number of Arab women on foot. I saw no one of whom I could inquire, but supposed it to be on occasion of a circumcision.

This city brings to remembrance the name of the Evangelist Mark, who resided, and is said to have suffered martyrdom here, by being seized and dragged about by the idolatrous and cruel populace. An old church was pointed out to me as St. Mark's, but I was not able to enter it. How thankful ought we to be for the records of our blessed Lord's life. His labors, sufferings, and triumphs and those of his faithful servants in the primitive ages of Christianity, may well impart ardour to our zeal, and sustain us amidst all discouragements in stedfast perseverance and joyful hope.

5th. The English passengers from India arrived, and the house was in a grand bustle. I secured a cabin in the Austrian steamer, the "Italia," for Trieste. The cool impudence of the boatman who took me to the steamer, was amusing; having paid him for myself and luggage, while in his boat, he said, "How you get luggage into ship? You pay for that." The Austrian steamer, although smaller, was better finished, and more comfortable than the English; the saloon and side-cabins were beautifully pannelled with satin wood. It was a delightful passage. We had fine views of Candia, Cerigo, Cape Matapan, the Bay of Navarino, the Gulf of Arcadia, and the Islands of Zante, Cephalonia, and Ithaca; the scenes of a different mythology from that to which for some time I had been familiar. The endless variety of scenery along the coast and in the islands, the wildness of some parts, and the soft and rich beauty which presents itself here and there, altogether charm and elevate the mind.

On Lord's-day, 8th June, in the midst of this loveliness of external nature, I conducted service for the English who were on board, in the saloon of the Italia, and preached

from the Saviour's words, "My peace I give unto you." May He graciously bless the feeble effort then made! The sun-sets, while we pursued our tranquil course through that fine sea, were remarkably brilliant.

The sun descending, bathes in purest light
Both sea and land. The western sky is bright,
Without a cloud. The mighty flood serene,
Resembles chrystal, through which gold is seen.
Athwart the level sea, on distant shores
And mountain tops, his radiance full he pours;
And rocks, and woody slopes, and liquid deep,
Response harmonious with the heavens keep.
How jubilant is nature! What a charm
In all around! How bright, how deep the calm!
Amidst the sweet repose, the spirit feels,
'Tis He who made the sun, 'tis He, who heals
The broken heart. Go, mourner, bend the knee;
Tell Him your grief. From sin to Jesus flee.
Believe, and to your wondering sight will rise,
Scenes far more glorious than those splendid skies.

The bay of Corfu is so land-locked, that it resembles a large beautiful lake, as seen from the steamer, when off the old town. It is interesting to gaze on an island, visited by Aristotle and Themistocles, Ulysses, and probably Homer; while, on the other side, the main-land of Greece stretches far away within view; and you cannot but remember a name greater than that of prince, philosopher, or poet; for there Paul travelled, and proclaimed to his fellow-men the glorious gospel of the grace of God, and the soul-stirring love of our Lord Jesus. A dark storm, while all was peaceful around us, passed along the distant mountains.

We had on board a German missionary, who was in no little perplexity. He had been ordained in London in connexion with the Church of England, and received deacon's orders. He set off intending to go to India, but on the

voyage became uneasy about episcopacy, so he stopped short at Aden, and expounded his difficulties to a clergyman there, who advised him to return, and consult his friends. He told me that he believed in baptismal regeneration and consubstantiation. He evidently possessed some learning, and a power of words, as the people say in Wiltshire, by which he perplexes himself not a little. I could not help wondering in what niche in this world he would find himself snug and happy. There was a Swedish missionary at Cairo, just before I was there, who was said to hold high church notions, in connexion with some very cheap practical habits. He left that city for Damietta, hoping to get thence to Joppa in a common fishing boat, and to accomplish a pilgrimage to Jerusalem for five pounds, or thereabouts.

June 10th. We reached Trieste. The north-east corner of the Adriatic shore, is worthy of that fine sea framing it in by a semicircle of noble hills, amidst which Trieste reposes, with its castle and light-house, its broad quays, and its high stone houses. Before we could land, the doctor of the quarantine establishment had to finish his dinner. When at length he arrived, the passengers were assembled, he glanced his eye round, made his bow, and all was right so far. Then baggage of all sorts was put in requisition, and long and troublesome was the search to those who smelt of segars. The only one of the party, I believe, who had any quantity, was marched off to the bureau, with a soldier before and another behind him, and fined two pounds. On his return, he said, "Oh, Mr. Russell, I've had such fun!" My boxes were opened, and being guiltless in this respect, instantly shut again. I sent some of my luggage on by railroad, and then with a gentleman of the Indian civil service, walked up to the castle. A subaltern kindly went to the commandant, and got permission for our entré, took us over the place, and finally refused the gratuity which we

tendered. It commands a complete view of the town, which is very clean, having well-built houses and well-paved streets, with stone posts. The fine countenances of men and women, and the ample and comfortable dresses which they all wore, seemed quite novelties, after passing through Egypt. There are said to be 85,000 inhabitants, fifteen Roman Catholic churches, one Lutheran, and one Church of England.

11th. I rose at half-past four o'clock, A. M., to have a stroll in the city; at five, entered the fine doric church of St. Antonio, many people were at prayers there at that early hour. About six, we started in the steamboat for Venice. The steamer drew very little water, and of course rolled a good deal; I felt no inclination for breakfast till we reached the "ancient queen of the sea," whose power and splendour are in great measure gone, but whose history, buildings, and monuments, are replete with interest, and whose thoroughfares are still thronged with multitudes of people.

CHAPTER XVII.

VENICE.—ST. MARK'S.—THE DOGE'S PALACE.—THE CAMPANILE.—THE GRAND CANAL.—BRIDGE OF SIGHS.—OLD CLOISTERS.—VERONA.—ITS ANCIENT AMPHITHEATRE.—BRESCIA.—MILAN.—CATHEDRAL.—LIBRARIES.—CURIOUS PICTURE.—LAKE OF COMO.—ST. GOTHARD.—LUCERNE.

As you approach Venice, you wonder at first where it can be, but low fortified banks gradually present themselves, and steeples, domes, towers, and houses appear. The whizzing of the steam is also heard, the wheels revolve lazily, and then stop, and official men come in their boat to see who you are, and what you have got with you. No, not exactly; for it is to take what you like to give. One of them opened my box lid with one hand, and at the same moment held out the other. In a few minutes I was in the first boat that left the ship. And now the city opens upon you. The mouth of the great canal is like a small and beautiful bay, with fine buildings on either side. Fine! why there stands the old ducal palace, and you involuntarily exclaim, "How rich! How magnificent!" Having secured a room, and some breakfast at the Hotel de l'Europe, itself an old palace, I sallied forth to see St Mark's. The canal is the stately old road in front of the hotel. On stepping out of it on terra firma at the side, you find yourself in a narrow shabby alley, and through an inconvenient lane, you come to an open gateway with many pillars. Pass through this, and look round. You are in a "grande place," wide,

handsome, and surrounded with palaces; at the other end, in its gorgeous, stately, grotesque beauty, St. Mark's rears its front, and shows its prancing horses. Before you reach the cathedral, the "place" turns round at a right angle to the grand canal; close to the angle stands the campanile, or belfry, a lofty square tower. At the edge of the canal are two handsome pillars, on one of which is a lion; if one ever stood on the other, he has deserted his post, literally enough. On examining the external of the cathedral, you see that every part is full of ornament; all old, but carving and statues still older than the building, seem to have been worked in. The porch is large, and still rich in faded gilding. You draw aside the curtain, and enter the church; it is rather heavy, but gorgeous in the extreme. It excites mingled admiration and sorrow; a feeling of profound melancholy stole over me as I stood gazing at the priests. Certainly, splendour, wealth, music and power, and multitudes of priests and worshippers, are no proofs that a religion is from God; for I have seen them in the temples of Seeb, and Krishna, and the musjids of Mohammed. There are statues, paintings, and gilding, domes over the porches, and three domes over the body of the church, so it may very properly be called "the duomo." I think I should not much admire St. Mark's, even as a building, if it stood alone. The horses, however, are very fine; their attitude is full of life; although we get used to seeing stone horses gallop on stone pedestals, when I saw these galloping out over the door, it gave me the impression that the next step they took they would break their bones. The effect of the whole of these fine buildings, the two places or squares, the tower, the columns, and the old palace is exceedingly rich. As I stood gazing at the palace gate, an old man, who spoke an odd jargon of Italian, and bad French, offered to be my cicerone. He got the keys, and we entered the palace of the proud and stately old doges; first came what he called,

"La salle des quatre portes"; and then a succession of large and splendid rooms, once full of life and beauty. Now they are trodden chiefly by the stranger's foot, and numbered among the numberless things, which, like the moaning winds of autumn repeat to us the truth, "All flesh is grass; and all the glory of man as the flower of the field." How brilliant must these rooms have been in former days, with their very rich gold mouldings, traversing sides and ceilings and the compartments filled with exquisite paintings by Domenico, Paul Veronese, Jacob Poussin, Tintorelli, and other celebrated artists! The French took away some of these. Many pictures represent military exploits of the Venetians, a class of celebrations which becomes the severest reproof of a nation when it degenerates. I sat down to rest in the chair in which the doge used to receive ambassadors. I had none to receive except my old attendant. In the senate-room in like manner you may take your place in the rostrum, but are in the predicament of having no audience. There is a marble statue of the Virgin, by Jacob Sansovini, in the chapel; he has thrown into the countenance a fine expression of benevolence. Two very large paintings, one of the "Glory of Paradise," by Jacob Tintorelli, and the other of the "Last Judgment," by Alexion Le Dos, appeared to me too crowded. They suggest scarcely any thoughts, except of the wonderful variety of forms in which the human frame can be represented. There are many thousands of books, but not a single person was reading.

My fellow-traveller, Captain Leckie, had to go before the commandant, for having a sword outside his portmanteau. It had been presented to him by his regiment; and was too large for the inside. There is an Austrian order forbidding weapons to be brought into this city. However, he no sooner showed himself than permission was written on his passport, to prevent his having further trouble.

After dinner, he and myself went up the Campanile together. The prospect, extending to the range of the Appenines, well rewards you for the long ascent, which is no little to say. We then went together in a gondola, the whole length of the Grand Canal; they are most comfortable boats for two persons to lounge in, although, as some literary lady says, "they look rather coffin-like." The canal is lined with old palaces of the finest style of middle-age architecture, of marble, very beautiful even in their decay; then came the queer, quaint, old bridge, the Rialto. I was very tired; but I could not sleep as my companion did. I thought of the mighty and the beautiful issuing forth from those palaces, and sweeping, with bannered pomp and melodious strains, along that fine water-road to the broad and shining sea.

In the evening I wandered to the palace again; and stood opposite to the Bridge of Sighs. What beating bosoms! what disappointed hopes! what evil deeds! have been there; some righteous retribution too, no doubt; but the name is appropriate; so after looking, meditating, and sighing, I went and comforted myself with a cup of coffee. The streets are like alleys, or lanes, with a church every few steps; opposite each church there is an open place or campo, small or large. In San Fantino, I noticed the picture of some saint, under whose feet were three angels' heads, and beneath them, four men in flames, looking up beseechingly to the saint. In Campo San Angelo, a gateway leads you into the cloisters of an old Augustine monastery, in which now are shabby shops, and a place for fire-engines, mingled strangely with fine antique monuments and tombs. I copied the following from the walls:

"Vincentius Gussomas, eques,
Francisci filius,
Adhuc vivens, hoc sibi posuit monumentum,
A. D. 1462."

"Andreas Stirps Contarina Morat,
1367, Dux creatus.
1382, In cœlum sublatus."

In most of the churches, the pillars were covered with scarlet cloth.

I had a scuffle at the station in getting my "kits" (as the military gentlemen call the baggage) all right, in which, by the bye, some of our party did not succeed. We went to Verona by rail-road; through part of the rich and vine-clad plains of Lombardy, with the Appenines visible on one side, and the Tyrolean Alps on the other. The vines are trained into beautiful festoons, growing up the stems of elms and other trees as in former times:

"Ulmisque adjungere vites."

At Verona, the Adige is broad and impetuous; and there is a fine bank on the side opposite the city surmounted by an ancient wall with towers and gates, now manned by Austrian soldiers. I clambered up the bank; but these soldiers would not let me go on the wall. The cathedral is large and uninteresting; the church of St. Astasia is worth looking at. The large, busy market-place seemed half-full of soldiers. On a slab of marble in a street opposite our hotel is the inscription,

"A. D. 1572. Combusta est civitas Verone."

An old Roman gate stretches across one of the streets; and the old, massy, grand, Roman, amphitheatre still stands, almost unbroken, in its hard, stony skeleton. The hands that built it, probably not only used the trowel, but wielded the sword. Thither the people all flocked; and there you still see the dens, whence, for their amusement, the wild beasts were brought out to roar, and struggle, and destroy one another. Imagine that vast circle, and those long and numerous ranges of seats, all occupied, and the

shouting, the din, the raging and the blood-thirstiness, that great sea of proud, ignorant, and passionate people, angry and tempestuous, and a young Christian brought from his prison, there to be gazed at, and derided, and cast to the hungry and ravenous beasts. Most likely some such ascended from that spot to their Lord's presence:

> "Where not a wave of trouble rolls,
> Across their peaceful breasts."

"Blessed are ye when men shall revile you, and say all manner of evil against you, falsely, for my sake."

We went on in diligences; travelled all night; and stopped at Brescia to breakfast. It is a fine city. I hastened across the market-place to get a better view of the noble cathedral. A circular building stood by its side with closed doors; I got the key and entered. It is an old church, evidently very old. It interested me much; but I had no time to examine it. We had in our diligence an Italian and his daughter; the latter favoured us with a dissertation, in French, on hats and caps. She placed her own bonnet in her lap; a military gentleman of our party took it up, and put it on his own capacious head. She instantly added her veil; and put his cap on herself. They looked oddly enough in their new costume; it was all done good-naturedly. I stayed four days in Milan. Every traveller knows that the cathedral is an exhibition of statuary; every tower and pinnacle is surrounded and surmounted with figures; and every buttress is richly ornamented with flowers and other devices. The prospect from the top is extensive and glorious. I could not hear of any English church or chapel in this large city. The Sunday which I spent there was uncomfortable and unprofitable. I went into the church of San Francisco; it was very full, and there was rich music and chanting. When the priests and players on instruments had gone through the first part,

there was a general stir, and many went out; the rest composed themselves to hear the sermon. I lost my way in returning to the hotel; and wandered some distance in a wrong direction. The sojourner need take care in this city, that he does not lose his way in a more important sense; for there is much, in the external allurements of superstition, to seduce him from the true, the pure, and the spiritual.

The libraries are very large, and abound in valuable manuscripts and noble pictures. Some of the original sketches of Michael Angelo show that true genius is patient and laborious. Being told that the original of Leonardi di Vinci's "Last Supper" was at the church of Santa Maria della Grazia, I made my way thither. It was not in the church. I entered some cloisters and an inner chapel, in both of which were several fine pictures; but not the one of which I was in search. At last a man told me, "C'est dans le caserne"; and in a deserted chapel, close to a part of the old religious house, which has been converted into a caserne, I found it, much decayed, apparently through damp and neglect. They told me it had been injured by the French; but they have quite enough to answer for, without putting upon them any thing apocryphal. I believé Buonaparte ordered it to be preserved.

In another church there was a curious picture, representing three men amidst flames; one with a halter round his neck, and another holding his head separated from his body in his hands. Underneath was written, "Elemosina per suffraggio delle anime de giustiziati," which, with a little latitude, may be rendered,

"Executed as great sinners,
Pray us out of purgatory;
That the priests may be the winners,
Give a little of your money."

There was, if I remember right, a money-box near.

The church dedicated to San Alexandre and all saints is one blaze of silver, jewels, and rich paintings. The altar is covered with gems and jewels. The man who showed it, said it was the richest in Europe. I know not which has most of these winged and worthless riches; but I know that there is an altar, whereof they have no right to eat, who serve the tabernacle. Chaste and fitting ornaments may not be improper in places appropriated to the worship of God; but dresses, furniture, pomp, and parade, are not the things by which men, professing to be Christ's servants, ought to be distinguished. He who is the faithful and true witness declares, "Because thou sayest I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich."

One morning I went to see what they call the "castle"; but it is more like barracks; the Austrians have cut down the trees near it. They have also changed the entablatures on the splendid Arch of Peace, erected by Napoleon to commemorate his victories. It is surmounted by ten fine bronze horses; when at the top, in order to get a standing-place to see the far-spread and varied prospect, you must pass under them; their raised hoofs will not hurt you.

I spent part of a day on the lake of Como. It is a delicious place, with its swelling banks, its verdure-covered rocks, and its numerous villages and villas. The purity and mildness of the air, the clearness of the water, the easy windings of the shore, and the abundance of beautiful trees and flowers, all give it an aspect of peace and elegance, and dispose you to indulge pleasant and gentle musings. Certainly, for beauty of scenery and pleasantness of climate, no country can surpass Italy; yet there an Englishman can scarcely breathe, and a Protestant scarcely speak. Super-

stition, despotism, and pleasure reign; and all that is spiritual and holy becomes distorted, fades, and withers. As we passed the frontier-town, several soldiers came up, bearing a man, whose face was mangled and bleeding; he had approached from the Swiss frontier, and on his passport being demanded, had turned and run back, when an Austrian soldier fired, and wounded him. He must have looked round at the moment, as he received the charge in his face.

In the night we passed the fine lake of Lugano, which gleamed softly and charmingly upon us. I got very little rest. We were going up to the high places of the earth. I watched for the morning; and kept putting my head out of window, in consequence of which, a cold long troubled me. We passed Bellinzona; and kept company with the murmuring Ticini till we reached Airolo. A solicitor from Bombay, with his wife and their little Johnny, crossed over with us from Alexandria; and had preceded me from Milan. There they stood at the door of the inn; and the lady kindly exclaimed, "How d' ye do? make haste, or you'll get no breakfast"; an injunction, I thought it prudent to comply with. They were going off in another diligence; and started before us. In ascending St. Gothard, keen blasts from the snowy fields and peaks became more frequent and pinching. We passed many water-falls, some of them broad and grand, and several from a great height, where the water was like a swiftly descending cloud, sparkling in the rays of the morning sun, and white and soft as newly-washed fleece. The streams divided and lessened till we saw some of them burst forth from under arches of snow. The fine road too, kept winding and twisting in many a turn; now forward, now apparently backward to humour the proud mountain, and gently gain its awful summit. There sits Winter, vicegerent of the eternal King, wrapped in his

white mantle, and holding in his hand the mighty avalanche. Great and wonderful are thy works, Lord God Almighty! The mighty rocks, the sublime mountain-peaks praise thee. The hills that join ascending earth and descending heaven are types of truths more mighty and more lasting, which join together the soul of man and the throne of God. Below us all was bright and clear, for it was a splendid morning; but we were literally amidst the clouds, a brilliant silvery range of which, stretching far over the country, touched these sublime points, and lingered and played amongst them. Close to us, it appeared but as a fleecy and transparent mist, that veiled without hiding the awful rocks around, and kept moving on, now in larger, now in slenderer volume. Wherever the surface sloped sufficiently to give a resting-place, the snow spread its dazzling brightness. It was around, above, and beneath; in some places stretching out in ample fields. For a long distance, the road was cut through it; and it rose occasionally much above the top of the diligence. According to the exposure it presented a soft and broken, or hard and icy surface. These mountain-tops, the cold and rugged mothers of mighty rivers, the witnesses of past convulsions, and prophets of future changes in our earth, become now also the confessors of human skill and industry; and men pass amidst their wildest and most dangerous scenes with comparative safety and comfort. But let not the traveller treat them with thoughtless familiarity. He must be watchful, or he will not be safe. Upward, and still upward; we get out to walk; you stand, you turn, you gaze every way; beneath, it was fearful to look down; above, a vast, broken slope of thin grass and grey rock stretched far, far away. Suddenly there was a loud, shrill cry by those behind me, who saw it first, a huge rock had broken from its mooring, and was rushing and rolling down the bed of a small torrent,

that crossed our path, a little in advance of us. A man was slowly driving a waggon directly before me; he halted, held up both hands as high as he could, and shouted loudly to us, "Stop!" At the very same instant I heard a sound above me just like thunder; then all was quiet. The broken rock had leaped into and fixed itself in a large hollow. We drew breath, and proceeded. Wrapping our cloaks tightly round us, we toiled on, and at length reached the highest point. Like all mere earthly sublimities, it was cold and comfortless; and no sooner reached than abandoned. Men, full of hope and self-confidence, labour up life's steep ascent, and gain riches and honour; they turn the point, and time carries them rapidly down to the narrow grave. Let us look, not to regions sometimes dazzlingly bright, at other times dark and stormy, where you can never find permanent rest; but to the inheritance, incorruptible and undefiled, and that fadeth not away. Let us follow Him, who veiled his infinite dignity in meekness and lowliness; and passed from the shame of the bitter cross to the glory of his Father's throne. Left alone amidst that wide, desolate waste of snow, how soon would a man perish! How small a portion of one of these rocks, falling upon him, would crush him to atoms! How slight a stumble on one of these precipices might send him a shattered wreck down the frightful depth! Yet what are all these Alpine mountains, their strength, grandeur, and duration, and hidden treasures, compared with one conscious, thinking, responsible soul? Up, dear Christian friends; work heartily for God and souls!

The way from St. Gothard to Lucerne is one continued succession of beautiful and interesting scenery. On reaching the far-famed lake, and going on board the steamer, we first met English and Americans in pursuit of health and pleasure. While at Lucerne there was a Roman Catholic

festival, with a procession and some fine music. The Swiss seem more earnest in their devotion than the Italians. I ascended the Rigi with an American gentleman and his daughter, three of us on horseback, with four on foot; I had a guide; they had three attendants. We slept at the hotel on the summit; and were happy enough to see the sun, rising and setting, without a cloud. The tints on the long range of snowy, giant peaks on the one hand, and the immense stretch of low country on the other, bathed in pure and mellow light, were enchantingly beautiful; but the cold was keen and bitter.

I went round by Berne; thence took the route by the Münster Thal to Basle, a route deservedly celebrated for its bold, rich, romantic scenery; then down the half-English Rhine; and arrived in London, 2nd July. To Him who redeemeth our life from destruction, and crowneth us with loving-kindness and tender mercies, be praise and glory.

CHAPTER XVIII.

FELLOW-PASSENGERS.—KNOWLEDGE OF INDIA.—DR. DUFF'S WORK. — CIRCUMSTANCES OF FIRST MISSIONARIES. — PREACHING AND TEACHING.— DIFFICULTIES.— NATIVE WOMEN.—CHRISTIAN VILLAGES.—DIFFERENCE BETWEEN BENGAL AND UPPER PROVINCES.

AMIDST the scenes and associations of a long journey, you are almost sure to meet with some kindred spirits, with whom you may enjoy pleasant converse. You may also fall in with others, whose manners are agreeable; but whose sentiments fill you with sorrow. I was surprised to find that among educated men, objections against missions, and even against Christianity, which have been answered again and again, are still retained and repeated; the objections, however, betray that darkness of the natural mind in spiritual things, which God teaches us to expect, Rom. ii. 14. There is an appeal sometimes to philosophy, falsely so-called; at other times, to facts which ought to make the objector blush. I felt that I needed much help from above, in stating truths long and often studied, and of which I was thoroughly convinced, so as not to injure them by my own imperfect manner or temper. Several of these gentlemen asserted that the state of morals is worse in London and Paris than in Calcutta. "Why," they asked, "do you not first reform those places?" I said that, possibly, in the time of the apostles, the state of morals was in some respects as bad in Judea, as in Athens or Rome; but yet God sent them forth to preach the gospel to all nations. "If morals are so bad at home," I ventured to ask, "why do you not

act on the principles you recommend, and try to correct them? And who are they that really endeavour to do so, but the very men who support foreign missions?" I found that in these cases, real Christianity was confounded with that which is merely nominal; the imperfections that belong to the latter being attributed to the former. With respectful and earnest regard, I would entreat my fellow-travellers, if their eyes should ever glance on these pages, to give to the sacred Scriptures a full and impartial examination; and form their views of the characters of God and man, and of the remedy for our sins and sorrows by that perfect standard.

I also beg leave, with affectionate solicitude, to address a word or two to the pious and intelligent young people connected with our congregations at home. Engage, dear young friends, in that interesting employment, the study of the past and present condition of India, of her civil and natural history, and the manners and customs of her multitudinous children. The largest and fiercest of beasts roam in her forests; enormous reptiles haunt her streams; her vegetable productions are of wonderful grandeur, beauty, and variety; her population consists of great nations; and much of her ancient history is full of change, romance, and adventure. While the rapid rise, spread, and consolidation of the British power compel us to acknowledge the hand of God, in opening to us that marvellous land, he surely calls us to witness and work there for the glory of his name, and the extension of his kingdom.

Will my brethren in the ministry of the gospel, who happen not to have read the admirable work of the Rev. Dr. Duff, entitled "India and its Missions," kindly permit me to recommend its perusal. The doctor may have been too sanguine on some points; I incline to think he was; but his main position, "That missionary societies should direct special attention to the training of a native ministry,"

I believe to be impregnable. Any one interested in Christian missions, and anxious to form a correct judgment as to the soundest principles, and the most efficient manner for their conduct and working, may obtain valuable information, and meet with much earnest argument in that volume. In his preface, the doctor has pronounced a eulogium, not less noble than just, on our Serampore missionaries, Carey, Marshman, and Ward.

Before leaving Calcutta, amidst many pressing engagements, I addressed my missionary brethren in India in a small pamphlet, containing thoughts on missionary work in that country. Some of the remarks there made were of local interest, and need not be repeated here; others of a more general nature, I submit, with a few alterations and additions, to the consideration of my readers. It will be understood that they are given on my sole responsibility; let them be taken for what they are worth. Happy and thankful shall I be, if any friends are induced to read and think more about that large portion of the Eastern world, with which our own country is so remarkably connected.

The modes of missionary work abroad will be influenced by the opinions of friends at home. There is an impression, more prevalent I think in this country than in India, that preaching alone, or almost alone, is required; and that, in the way which we usually term "evangelising." I would on no account utter a word against preaching; but I may call attention to its mode and adjuncts. May it not sometimes be too general and transitory? Is it not desirable that missionaries would give time and labour to the same hearers, sufficiently ample for the gospel invitation to be repeated and explained to them? Does not the example of Christ and his apostles require that we should teach as well as preach? The apostles were directed to begin their work

at Jerusalem. The outpouring of the Holy Spirit completed a course of long and gracious preparation there. The Jewish people, taught by their prophetic Scriptures, and by the facts of their national history, expected about that time a glorious interposition of heaven on their behalf; providentially this people were widely scattered through all the neighbouring nations, and the knowledge of their sacred writings was equally diffused; for in many large cities of the Roman empire, the synagogues were frequented by intelligent Gentiles, some of whom became proselytes, and Jews and Jewesses obtained access to Gentile families, making known the nature of God, and the expectation of the Messiah. Hence, when the apostles visited one of those cities, they could preach in the synagogue to a congregation already gathered; and when they spake of God and Christ, of sin and holiness, of heaven and hell, their hearers knew enough of those topics to enable them, if so disposed, to receive further information.

On India, however, when Carey and Thomas visited it, sixty years ago, a deep and almost unbroken darkness rested. They had no power of working miracles; they found no synagogues where they could preach: a flame of heavenly love filled their hearts; but none rested on their heads. Carey longed at once to speak; but no foreign words came miraculously to his aid. There is no direction in the New Testament for missionaries of later days to learn languages; but necessity requires it. I submit that the same necessity demands the translation and circulation of the holy Scriptures, and the establishment and continuance of religious schools.

Matthew gives our Lord's commission thus: "All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost;

teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." We feel ourselves shut up to the conclusion, that our Lord meant, "Bear witness to all nations; and teach among all nations, those willing to be taught."

The best way of ascertaining our Lord's meaning will be to refer to the conduct of himself and his apostles. Their work divided itself into two parts, corresponding generally with the terms "preaching" and "teaching," terms sometimes used interchangeably in Scripture; but more frequently according to the sense usually given, as I believe, to each, namely, to preaching, that of the more public and general proclamation of truth; and to teaching, that of more private and particular instruction.

With respect to preaching.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." Wherever he could, he availed himself of the synagogue; for thither the more pious among the people, as well as the Pharisees would resort, and there expect religious instruction. On sending forth the apostles, he said, "Go ye to the lost sheep of the house of Israel; and as ye go, preach, saying, 'The kingdom of heaven is at hand'"; a short sermon; but full of power; the trumpet-blast before the battle. Matt. x. 7. In like manner the apostles and first believers preached the Word. Immediately after the Pentecostal effusion "Peter stood up, and preached; and daily in the temple, and in every house they ceased not to teach and preach Jesus Christ." Acts v. 42. Notice the correspondence of these expressions with the terms of the commission. Again: "Therefore, they that were scattered abroad went every where preaching the Word."

By the affair o Cornelius, the Holy Spirit instructed the apostles in the extent of their duty; previously, hey must

have restricted the expression, "all nations," to the Jews and proselytes, and understood by every creature, every Jew. God taught them, that unto the Gentiles also he had granted repentance unto life. Paul, a man educated in Grecian as well as Jewish literature, was miraculously converted; he was called and chosen that he might bear the name of Jesus Christ before the Gentiles and kings, as well as the children of Israel. He and Barnabas were sent out by the church at Antioch, under the special direction of the Holy Spirit, on a missionary tour. They visited several large cities, where they preached, and taught, and remained long enough to gather churches; having reached Derbe, they returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. On their return, they ordained elders in the churches, which they had formed. Acts xiv.

Paul and Silas took another long and extensive journey. Their course was directed by the Holy Ghost to Philippi, where they stayed "many days." Will the reader kindly notice this, "they stayed many days," and a church was formed there. At Corinth, they continued more than a year and six months, "teaching the word of God among them." And at Ephesus, we are told that they spent two years. Let us particularly notice the prolonged preaching and teaching thus given at the same place, ending in the formation of churches. Our missionaries in their tours usually give two or three days, it may be weeks to a place, then go somewhere else.

We see that in almost all these cases preaching and teaching went together; but bear with me very shortly, while I solicit attention to the *teaching* part.

We have the example of our Lord in the training and

improvement of his Apostles. He made them the companions of his poverty, his sufferings, and his toil, that, day after day for three years or thereabouts, they might see his conduct, receive his instructions, and be prepared for his service. And all this was in addition to their general knowledge and preparation as Jews, and as to some of them as disciples of John.

It is evident that the seventy, when sent forth, were not to limit themselves to public preaching, but to enter into houses, and instruct those willing to receive them. "Into whatsoever house ye enter, first say, peace be to this house." Our Lord instructed great multitudes in public, by parables, which he explained to his disciples in private. "And the disciples came and said unto Him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Is it not our plain duty to follow this example, and give, or provide means of giving, ampler and more detailed instruction to those who receive with attention the first statements of truth, that he that hath may have more abundance? Wherever men are willing to hear, and those who reject at first are often made willing afterwards, let them be brought under continuous, methodical and appropriate teaching, in order that on an intelligent and credible profession of faith, they may be gathered into churches. Our adorable Lord, the twelve apostles, the seventy evangelists, and others of the primitive believers, all laboured in a small country, where a magnificent preparation had been made, and prophets, priests, and pious kings had lived and taught. The Saviour and his chosen associates were constantly engaged in the work;

great multitudes attended his ministry; the facts which we only read of, were done before their eyes; the resurrection took place in their midst; the Holy Spirit manifested himself among them by audible and visible tokens, by signs and mighty acts. And yet, after all this, the Apostles, gifted as they were, contented not themselves with public preaching alone, but daily in every house, as well as in the temple, they ceased not to teach and to preach Jesus Christ.

Public preaching is excellent and indispensable, but holy scripture requires us to connect with it individual teaching. If there is much of faithful preaching, then should there be also much of teaching. The larger the sowing, proportionably is there need of the watering.

I urge these remarks because some esteemed brethren abroad have said to me, "Preaching is our work, it is the way appointed by God for the spread of the gospel;" others have said, "Preaching is the only mode we at present find practicable;" and there are brethren at home, who wish the missionaries to engage more in preaching. So do I, but not in preaching exclusively. I submit, that the apostles undoubtedly adopted, in addition, the mode of household and individual instruction. Let me not be misunderstood. For missionaries, who superintend one or more churches, occasionally to undertake an evangelizing tour is proper and desirable; and their efforts must then be regulated by what is practicable and convenient; but where a life is chiefly spent in public preaching with constant change of place and hearers, in a country like India, I believe the permanent results are comparatively small. Most of our ministers at home, I think, would agree, that preaching at fairs and in streets, has generally been less effectual than the visits of city missionaries to the poor at their own houses, visits often repeated, and attended with religious conversation. The Holy Spirit works by his own truth,

and, beyond question, the great thing to be desired is the bringing of that truth to bear continuously upon the same individual, till he melts under its power. In this great battle of the Lord, his servants are not to fire a general volley, and retreat. We must come to close quarters, stand man to man, use our weapons skilfully and patiently, and God will give the victory. It is a work of faith and love, and of true glory. God calls us to do what man unaided never could accomplish, to scatter beams of heavenly light; and it is not enough for one single ray to penetrate the darkness of the mind, let it be followed by others, and instruction be attended with importunate prayer for the individual disciple, till through Divine grace the dawn brighten into a clear and eternal day.

The difficulty in India is in individualizing your man; first, in getting at him alone, and secondly, in making him understand that he acts in individual responsibility to God. The impracticability of visiting the higher classes from house to house, exists more or less in all countries. As to the lower ranks of natives there, they live much out of doors. You may, without any great inaccuracy, call the street or the village their home. If you could enter their houses, you would have little more privacy than while conversing with them at the door. A missionary or native convert may talk with the people at the bazaars all day long, and pass from any ordinary topic to the salvation of Christ. Where this is well-received, he may repeat his visit, and give more detailed teaching. Christian women might in like manner converse with those of their own sex among the lower classes, and direct attention to the Saviour. However, we admit the difficulty of missionaries giving personal instruction to native women; in families of any respectability, it seems at present almost insuperable. The women are the great supporters of idolatry, and while they

continue so ignorant, bigoted, and incarcerated, they will form a strong barrier against Christian truth. Must we then abandon the cause? No! For centuries past have these people been worshipping dumb idols; for centuries to come, if the world last, we wish them to worship the true God. We should quite mistake the spirit of the gospel, if we confined our attention to the present times, and made no provision for the future; if we preached and did not gather under care; if we attended to the one existing generation, which is rapidly passing away, and forgot that which will soon succeed it, and all that will come after. We know that Christianity is a living power, not to be secured by mere hereditary descent, nor tied to places, yet it has its harmony with God's providential ordinances, and there are channels in which the Holy Spirit is pleased to move. Government, families, property, succession of generations, and the commencement of human life in the small stature and teachable mind of childhood are God's ordinances. What a state would society be in, if our forefathers had said, "We will make such laws, such houses and furniture, such roads and bridges, so many, and for so long, as will do for ourselves, and our children may manage as well as they can!" Then universal poverty and savage barbarism would cover the earth. And are we to act in that manner in religion? Did ancient prophets, men taught of God, did they act so? Did they not utter their prophecies, frame their laws, and build their temples for successive generations? Did not Christ Jesus, our high and blessed Master, undergo suffering and death, that all kindreds of the earth might be blessed in him, and that they might fear God as long as the sun and moon endure, throughout all generations? Did not God ordain, in great mercy, that his revelation should be scripture, and not oral tradition, for this very purpose, that it should instruct men to the end of time?

And are we not bound to teach all to read, in order that, they may read this heavenly truth? The elect church o God is to continue from age to age until Christ come, and our modes of labour should have an adaptation to the difficulties to be overcome, and to the length of duration, as well as the strength and greatness of the spiritual temple. By what mode then, can we best tell on the next generation? No doubt can exist as to the reply, "It is by Christian schools." To improve the women of the next generation, it is of essential importance, that you gather them now, while little girls, under kind and Christian instruction. Great numbers of boys are being taught, but if, when grown up, they marry heathen wives, they and their children may be retained in idolatry. So long as there are heathen mothers, there will be heathen children. "Instruct our girls," said a Brahmin, "and caste will soon be gone." The women are one-half of the immense population; have we caught the spirit of idolatry, and are we to treat them as if destitute of immortal minds? Idolatry itself, however, though it degrades, by no means neglects them; it knows their influence too well, an influence much greater than is generally thought in England. A lady told me she had asked fathers to send their little girls to the school she supported; they were willing, but said, "she must ask the mothers," who would not consent. The profound ignorance of the women on other subjects, makes them attach the greatest importance to the rites and ceremonies of their religion, the distinctions of caste, and the customs and usages received from their parents. Many of them would rather die than break these ancient and venerated customs; of course they impart these strong prejudices to their children; but if you once get them instructed, they would themselves see that their confidence and affection had been misplaced. How then are the girls to be brought under instruction? Well,

a beginning has been made, and first efforts, however feeble, are not to be despised. The finest rivers often gurgle up in little springs amidst the wild and rocky mountains. Both day and boarding schools have been established, and gained scholars, but no large systematic effort has been made by us. Mrs. Marshman's girls'-school at Serampore, and the orphan girls'-school at Chitoura, and that at Barisaul, Mrs. Allen's at Colombo, and some others, might be referred to as encouraging instances. Gentlemen of England, who fear God, and know how to estimate the loveliness and gentleness of woman, when trained in useful knowledge and enriched with Christian grace, who remember the intelligence and piety of beloved mothers, and who turn in the dark hour of sorrow and perplexity to faithful, loving, wives and sisters, for counsel and prayer, permit me respectfully to entreat you to encourage and support schools for native girls in India, that mothers, sisters, and wives there, may no longer injure themselves, and the whole mass of society, by ignorant opposition to that heavenly truth which alone can bless them, and make them blessings. Ladies of England, will you not exert yourselves in this, which is peculiarly your own cause? will you not pity your sisters, less fair, but not less susceptible than yourselves? Think of idol temples, and we do but glance at them, and of the wide-spread and deep moral pestilence that issues thence to blight the gentlest part of the human family, think of millions of women deluded and degraded, and will you not exert your powerful influence to rescue them? The committee of the Church of Scotland mission has lately sent out a missionary to Calcutta, especially to promote female education. Will not some of our ladies, without injury to the fund for general purposes, put the committee of our society in receipt of funds sufficient to secure the same object? The effort in the instance just alluded to is succeeding well.

I will refer to boys'-schools again, presently, in connexion with the cities, but beg first to request attention for a few minutes to Christian villages. We are by no means pleading exclusively for schools, and are therefore rather glad to interrupt our remarks on that subject. By a Christian village is meant, simply, the close proximity of native families who profess Christianity. The term village is generally applied, although sometimes scarcely correct, nor is their occupation of the locality always exclusive. It must be remembered that there is much of elasticity in the plan, and that each case may vary in some respects from others. We have seen several, and have described rather fully that at Chitoura, near Agra. At Monghyr several native Christian families reside happily together. At Soory several families have gathered round the pastor's house, apparently for the convenience of attending worship there; they have provided their own houses, and support themselves by their own labour. In the villages to the south of Calcutta, there is a large number of native Christians, generally living near together, and supporting themselves by different kinds of work. Some, however, live among the heathen. It is the same in the neighbourhood of Jessore, and in the numerous Baptist churches connected with Barisaul. In these parts of Bengal, caste did not appear to me so powerful, and the punchiet is not so uniformly resorted to and obeyed, as in the upper provinces. In the latter, men of the same caste not only eat, drink, and smoke the hooka, and converse and traffic together, but in the punchiet, the council of the caste, the affairs of their respective families are discussed and arranged. It requires much courage for a man to break the spell of a tribunal, with which he has so many associations, and which his parents and ancestors have venerated so highly. Besides, he not only subdues a strong prejudice, he loses his old friends, his relations, and his customers: all,

at once desert him. He is thrown from his place in society; and although this may in some respects be desirable, yet, like death, also desirable, it is sometimes very alarming.

The strong spirit of clanship in the upper provinces, forms one reason for Christian villages there, in a state somewhat more definite than may be needful elsewhere. It seems indispensable at present to co-operate with inquirers, by affording shelter to them when coming out from the compact masses of their countrymen, to seek salvation through Christ. Such shelter has sometimes been given in the house or compound of the missionary, or by the employment of new converts as native preachers, or catechists, a practice of very doubtful propriety. I fear that some have been engaged as preachers, because the missionary did not know what else to do with them. It is desirable to separate new converts from their countrymen, considered as heathen; it is not desirable to interfere with modes and habits of life in themselves innocent, and fitted to the climate, and the fertile land in which God has given them their existence. It is not expedient for them to live with Europeans, whose customs are so different from theirs; and if once fed and clothed by missionaries, they consider themselves treated unkindly if that assistance be withdrawn. We cannot reject the testimony of missionaries of different denominations, that the religion of the native converts partakes more or less of the general infirmities of their character; "You must watch over them like children," has been said again and again. We take the statement with some limitations, but we believe them to be a people of singular simplicity, and usually of a timid, dependent, and yet imaginative spirit. And for such a people there has been framed a system of idolatry, and an idolatrous priesthood, and festivals, rites, indulgences and austerities of mighty power, meeting with appropriate fascinations the different types of human cha-

racter. And when we consider how morally bad the heathen are, how their modes of life expose women to degradation and dishonour, entice children to idolatry and vice, and render difficult family worship and private prayer, it certainly seems desirable that a Christian family should not choose to dwell, where they must be surrounded with such a poisonous atmosphere, but should prefer proximity to other christian families; if, indeed, circumstances compel them to dwell among the heathen, let them seek special grace and exercise special patience and watchfulness.

It is said that inquirers should not be bribed, and that their piety may become more robust and healthy, if they have to rough it. There is some truth in this, but I submit, that as far as we are concerned, they should not be left to starve. It is God's prerogative and not ours to send or permit persecution, as he sometimes permits plague or famine; but it may be one of his designs thus to exercise the sympathy and generosity of other saints not exposed to the suffering. At the introduction of the gospel at Jerusalem, the disciples had all things in common.

The opinion that Christian families by dwelling among the heathen, might make known the gospel to their neighbours, appears to me to have little weight; the law of Christ makes it imperative upon them to go among them, and instruct them, but may not this be done as well when they live a little way apart? Our Lord himself received but small respect at Nazareth.

We believe that above Monghyr there was not a single Baptist church, containing twenty native members, till the village of Chitoura was formed. In that church there are thirty-five members, most of whom support themselves by their own labour. In the other churches in the upper provinces, almost all the converts hang on the mission funds for support. In Bengal the state of things is different, es-

pecially in the villages, caste is less regarded by Hindoos; Mahommedans are not so obstinately prejudiced against the gospel. The indications in these villages are bright and encouraging. There is an aptitude and beauty in the prophetic language as applied to them, "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose." There the voice is heard, crying, "Behold the Lamb of God, that taketh away the sin of the world." There the poorest of the people, who live at what has been termed the fag-end of the world, are seeking a better land, that is a heavenly, where clothed in white, and wearing radiant crowns, they will for ever celebrate the praises of Jesus. Barisaul is undoubtedly the most prospered of all our stations. The natives there are poor, but, as previously observed, more athletic, laborious, and independent than in other parts of Bengal. When brought under religious influence, these men act with courage and determination. Regions of the same kind extend far along the shores of the broad and mighty Megna and its tributary streams; and it is desirable that we should push forward our efforts there. The people in these localities have been visited, they are willing to hear; and although they would be exposed to some petty persecutions, there is no risk of their losing employment by confessing faith in Christ.

We should rejoice if one or two more Christian villages could be formed in the neighbourhood of Chitoura, not only to meet existing difficulties, but because there is so large and inviting a field around that spot. In Bengal it is not so necessary to form them, but yet it may be occasionally desirable. It would conduce to the comfort of the converts, and their improvement in knowledge and virtue, if, where they live in scattered families, or through peculiar circumstances are exposed to difficulties, they could be removed to a spot where they might reside and labour together, and

uninterruptedly enjoy their religious privileges. Are there no pious men of property, willing to take land of government, and underlet it at fair rents to the native Christians? We are told that some English gentlemen have thus become Zemindars, and by underletting to the natives obtain a fair and safe profit; there would assuredly be as much security in letting to men instructed in the principles of truth and righteousness, as to others, and the cause of Christianity might be benefitted.

CHAPTER XIX.

THE CITIES.—SUGGESTIONS AS TO THEM.—NECESSITY FOR SCHOOLS. — GOVERNMENT SCHOOLS. — PROHIBITION OF THE BIBLE. — PROGRESS OF SCHOLARS. — CIVILIZATION INCOMPLETE WITHOUT CHRISTIANITY.

Having submitted some remarks in the previous chapter respecting villages, we now turn briefly to the cities. Calcutta still presents to the eye the vast channels of idolatry, but not always full as they used to be; now and then at festivals the roar of many waters is heard, at other times they seem almost dry. Whether any other pestiferous flood will rise, and fill the empty spaces, or whether the pure waters of the river of life will carry fertility and rejoicing through that important region, depends partly on British christians. The native population of Calcutta, although in some measure free from idolatrous ignorance and prejudice, still sit in darkness and the shadow of death, and many of the young men are said to be the slaves of vice and infidel delusion. Individual conversions there are, and a few small native churches; but it must be confessed, that compared with the vastness of the population, they are very small. How is it that in Indian cities, missionary societies have had so little success? In Calcutta we have long had most intelligent and faithful missionaries, but they have not been and are not working for that city alone. Some are chiefly occupied with the press, in translations of scripture, and in religious literature, of great and increasing importance. One has his own church and pastoral duties; another

is surrounded with a population of 10,000 people, and has sufficient work on the opposite side of the Hooghley. For the 500,000 inhabitants of Calcutta we have one single missionary, who gives his chief time and attention to them; and he has besides, to superintend several village stations. Our other missionaries do what they can, and render much valuable assistance, but their time is occupied, and properly occupied for India. There is no blame in this case, it is no fault of the committee or of the missionaries, but it is highly desirable for one or two more missionaries to be sent out, expressly for Calcutta and its neighbourhood. The question returns, why in the cities generally has success been comparatively so little? We may suppose that their being the chief centres of idolatry, and therefore the seat of a powerful and interested idolatrous priesthood, may be one reason. Another may be the licentiousness said to prevail amongst the inhabitants, of which revolting accounts are given; this may make the purity of the gospel distasteful, and deaden the conscience. The spirit of covetousness may be more prevalent there than in the villages; men more closely compacted together in caste and trade, and having abundance of the things of this life, may care less about the life to come. They may also feel there more deeply their mutual dependence, and have more dread of losing their niche and name in society. Besides, in many cities there is a class of Englishmen calling themselves Christians, who hinder the gospel by indifference, or by the contrast of their lives to its precepts, or by unkind treatment of the natives. All these things may operate, in addition to the disadvantage which a missionary often experiences in speaking to the people, with a foreign accent, and using many words to which they affix erroneous notions. The general spread of European knowledge is undermining and destroying idolatry, and against that the heathen priests are just as powerless as

against the advance of the tide, or the rising of the sun; but what we desire is to have this general knowledge imbued with the spirit, and made favourable to the advancement of real, evangelical, and spiritual Christianity. And how is this to be done? We repeat, by more preaching and by teaching from house to house; and we submit for the consideration of missionaries, whether some modification of the plan of our English city missions might not be adopted, so as by district visitation, to bring the people under more direct and definite instruction. Let us look fairly at the state of things: a vast population is becoming slowly ashamed of idolatry, while profoundly ignorant of the most common scriptural terms, in the scriptural sense; and many things keep the adult population from giving an earnest and intelligent hearing to the gospel. It seems, therefore, to be imperatively required of us that in these great cities, in addition to other means, we should have schools affording scriptural instruction, and under religious and affectionate oversight, where as many would in all probability be converted, as among any similar number of adults, and where the whole number of scholars would be prepared for hearing and understanding the gospel in after years. You would then have a great preparation-work going on, of course far more humble, but yet something like that which took place under God's own special care in Palestine. It may be asked, are there not government schools? There are from one end of the land to the other; but from them the bible, the word of God, is excluded. We thank the government, very sincerely, that they do not profess or engage to teach the Christian religion; but it may happen, that some of the learned gentlemen, whom they employ in these schools, may love and venerate the bible, and would gladly teach it to their scholars. And what right has any prince or potentate of this earth, be he Christian or heathen, to say that a Christian

master shall not teach his scholars the truths of holy scripture? We say deliberately, no man, whatever his rank or station, has any lawful authority to keep back from his fellow-men the revelation which their common Creator has given. What propriety is there in permitting Hindoo shastras and Mahommedan fables to be read, and directing that the word of the true God shall not be read? Ye princes and judges of the earth, allow us to remind you of a day when you will be judged by the Author of the bible; and this regulation may not be pleasant to refer to then! We ask you, not to teach religion, not to force the bible upon the unwilling; but with all respect we do ask you to allow masters, willing to do so, to introduce it in your schools. We plead for its being not ordered, but permitted. You have the example of the free school at Benares, and of our college school at Serampore, in each of which it is constantly used, and yet Hindoo parents send their sons. We met, in our extensive journies in India, with one uniform feeling of strong regret, expressed by gentlemen of all denominations, at the course which the government had thought proper to adopt, and an earnest hope that they would alter it.

The government-schools are large and noble establishments. I know that some of the masters, besides being men of learning, feel a laudable anxiety to promote both the moral and intellectual improvement of their scholars; but morality must be defective if not founded on the law of God in holy scripture.

From the published scholarship-examinations of the Hindu, Hooghley, Dacca, and Kishnaghur colleges for 1849, I give a few specimens. The subjects of examination were "Literature proper," including extracts from Shakespeare's "Much Ado about Nothing," and "Julius Cæsar," "Addison on the constitution of the Roman Commonwealth," "Goldsmith's Essays," "Dr. Smith's Theory of

Moral Sentiments," and "History of England"; theory of equations and geometry; Euclid and algebra; mechanics and hydrostatics; trigonometry; and English, Bengali, and Latin essays: the latter are written during the examination, without assistance. In one of them, on "Goldsmith's Essays," the youthful writer observes, "Montesquieu has asserted, that those countries which are governed most by laws are most free; while Tacitus has asserted, that a state is free in proportion as custom prevails over laws. Goldsmith supports the cause of the latter. The English bard has said,

> 'New customs, however ridiculous,
> Nay, let them be unmanly, yet are followed."

Laws make great havoc of the good old customs of antiquity. Such customs which are in direct contrariety with all forms of humanity and perfect prudence may be dispensed with. The abolition of the rite of suttee does honour to all the individuals connected with it. New laws cannot with propriety be passed in preference to the innocent customs of our forefathers. The laws which prohibit the innocent holiday-festival are not to be endured." This is not merely the school-boy's taste; it is thoroughly Hindoo. Page 32.

The following is upon "Dr. Smith's Theory of Moral Sentiments." "By the 'man without,' Smith means a spectator of our own conduct, who is impartial, well-informed, and devoid of all prejudice. He is, in fact, an imaginary being; the description of an ideal just man, whom he imagines to be the spectator of human conduct. By the 'man within,' he means *conscience*, the 'inward monitor.' The 'impartial spectator' is only another name for the *man without* above described. He sometimes calls the impartial spectator the 'representative of the man within.' It appears evident, that if man were denuded of every manner of prejudice, conscience alone could check an irregular

desire, much more an unjustifiable action; and in that case, the three descriptions of an impartial tribunal for the distribution of moral justice, the 'man without,' the 'man within,' and the 'impartial spectator,' would coincide; for then any of them would be as good as another.

"As sympathy cannot, in every case, be the standard of moral approbation and disapprobation, Smith is obliged to have recourse to these circuitous modes of expression, in order to avoid all objections against his system: for, if there could be found such an 'impartial spectator,' to whose sympathy he appeals for moral decisions, it is evident, that his *theory* would be capable of explaining every thing in moral philosophy. But he is afraid of explicitly stating, that this 'impartial spectator' is imaginary; he therefore sometimes means conscience, and sometimes a really existing individual, well-informed and impartial. He indeed speaks of the *ideal man within the breast;* but by this phrase, he does not mean that his tribunal of moral decision is imaginary; but that conscience may be likened to a well-informed and impartial spectator.' Although he mentions conscience itself being biassed by early prepossessions and long habits." Page 37.

From an essay on "English History." "Hume's prepossessions in favour of the Stuarts are a principal objection against him as an historian. These led him frequently to give too implicit credit to the statement of their partisans. Before the execution of Charles I., he mentions certain circumstances, such as the sound of the making of the gallows within the king's hearing, his treatment by the soldiers, and such like stories, which are utterly unworthy of credit. Witness his account of Barebone's parliament; his clamorous invectives against the attainder of Stafford, as the most flagitious and scandalous excess of party-vengeance; his varnished account of the independents and republicans.

He studiously takes up every circumstance derogatory to the republicans; and passes over the misconduct of the king. Sometimes his attachment to monarchical government, which he was taught by his political philosophy to idolise, likewise weighs against him as an historian.

"James II. was a headstrong, imperious, short-sighted king. He was a bigot; and like all bigots, saw no knowledge or salvation beyond his sect. He, nevertheless, appears to advantage, when compared with his brother. He was indefatigable in the discharge of his duties, economical, persevering, and regular in the observance of his religious duties. But, though talking much about religion, he, like a true hypocrite and a Stuart, made the violations of its precepts compatible with its profession."

In another essay, the student gives a strong opinion against Cromwell. It is amusing to see something like Whiggism and Toryism in a Hindoo college.

Now all this may impart strength and activity to the intellectual faculties; but is it not a pity for these clever young men, trained up under able teachers, to be left destitute of the principles which alone can safely guide them in the paths of virtue; and of the motives which alone can strengthen the heart for its practical observance. Civilisation may be improved, manners be refined, dress, habitation, and furniture made more elegant and commodious, and the intercourse of the higher and cultivated classes of society become more pleasant and dignified; and with all this, the scholars are left, as far as the colleges are concerned, to grope their way out of heathenism, at the risk of sinking into some new form of infidelity and superstition. Gentlemen of Rome in the age of Tiberius were, no doubt, polished in their manners and well-informed in general literature, accomplished citizens of the greatest city in the world; but the moral obliquities of such men brought their proud city

to degradation and near to destruction. We must boldly meet the demand, which proceeds from high places of the earth, to be content with civilisation alone. We say that there is a demand from the higher throne of heaven to spread Christianity. Civilisation, however excellent, has never secured the safety of kingdoms, or the happiness of individuals. Ancient Egypt was highly civilised, while sunk in the grossest idolatry, and it fell; Nineveh and Babylon, Edom and Tyre were distinguished by arts and sciences, by war and commerce; but none of these could save them. Modern France boasts of its high polish and refinement, and a classical education is widely-spread amongst her people; we fearlessly assert, however, that the want of scriptural knowledge is the great cause why, with all her desperate struggles, she has not secured a firm, healthy, well-regulated freedom. We again submit to the Indian government, that if they would truly elevate the people under their rule, they will not forbid and impede, but as far as possible encourage the teaching of the bible, by men who love the bible. Civilisation, the highest development of man in his social capacity, can only be perfected by heart-penetrating and divine Christianity. They harmonise perfectly together, when the latter is left free to do its glorious work, in reclaiming the vicious, abasing the proud, comforting the mourner, and irradiating the dark paths of this world, and the shores of eternity with its heavenly and unfading brightness.

While venturing to address men in power, I would touch on another topic. English gentlemen go to that distant land in pursuit of wealth and honour. As a class, they are highly intelligent, honourable, and useful men; dwelling in palaces, and abounding in the conveniences and luxuries both of the east and west. Since the days when lordly Romans built their stately villas in barbarous Gaul and

Britain until now, there has been nothing on so grand a scale. I appeal to these gentlemen; with all respect asking them to countenance and assist missionaries, who resort to India, not for riches or honours of this world, but to do service to God, by making known to the people of those lands his Son, Jesus Christ. The natives feel that there is a class of British men amongst them, whose wish is to do them good; and it is a strong tie to England. The expressions of gratitude and affection, which we have heard them express towards missionaries and those who sent them, would perhaps surprise honourable gentlemen, who have feared that we should offend these natives by too much of our religion. The priests may take alarm; but their influence is much weakened; and while we adhere exclusively, as we ought, to biblical instruction, holy example, kindness, and prayer as our chief instruments, the people will become yet more friendly.

Whatever the government may think fit to do with respect to education and the bible, we as religious men, ought not in our institutions to allow them ever to be separated. With an education, equal in solid and useful literature in its different branches, to that given in the government-schools, let us communicate to the young with fidelity and affection, the revelation of God. We are thoroughly convinced that the missionary society, which avails itself most largely and perseveringly of preaching and schools combined, will in the end be most successful. The land will never be Christianised until you can gain over the great cities; for this important result, I believe the aid of education on a large scale, well imbued with Christian influence, is indispensable.

By the way, scholarships draw forth talent, and stimulate and encourage exertion. The Serampore college is worthy of the patronage of wealthy men, who appreciate the high

advantages of literature in connexion with religion. Are there not some such, willing to found scholarships there?

With respect to schools, the natives pay great regard to respectability of appearance. Provide, therefore, a good house; one or more European teachers; require, I incline to think, some monthly pay; teach the usual branches of instruction, along with the Scriptures; and there is plenty of room: you will get scholars. In such schools, we believe that God's perfect word would convert some youthful hearts. There would be a general feeling produced in the scholars in favour of Christianity. The veneration generally cherished by the Hindoos towards their teachers would be given to their Christian masters, to whom they would ever be disposed to listen with respect and attention. Wealthy and respectable natives, Brahmins, Zemindars, and others would send their sons to such schools for the sake of the general instruction. A class of young men would thus be prepared as regular or occasional hearers in our city chapels, acquainted with our language as well as their own. Other denominations have their large schools in Calcutta, that vast, magnificent, noisy city. Why cannot we have good schools there for both sexes?

CHAPTER XX.

REMARKS ON THE PEOPLE AND THE COUNTRY.—NEED OF WORKMEN AND WORK.—RECAPITULATION.—CONCLUDING ADDRESS.

It is time to draw this work to a close. Many more details might have been given; but a respectful regard for the patience of my reader prevented it. Perhaps, however he will kindly permit a short recapitulation. He may have heard broad, sweeping, indiscriminate censures pronounced upon all the people born between Cape Cormorin and the Himalaya. It is due to them; and worth while, in respect to the modes and hopefulness of missionary work, to consider how far such censures may be just.

Idolatry is incomparably the greatest curse of the country; and the classes directly connected with it, the acting priests and the immediate retainers, male and female, are generally as bad as you can conceive.

There is another large class usually said to be very corrupt, connected with the administration of justice, native officers, who take bribes, and native witnesses, who sell themselves to give evidence.

A third class is that connected with the Abkari department, which one is ashamed to mention; for the natives would not encourage their countrymen to take strong drink, were they not induced to do so by their English masters. We have mentioned in former pages, that in cities, town, and villages, there are grog-shops, as we understand licensed by the government; the more drink, the more tax; people are thus enticed to meet together, waste

their time, iujure their health, and discuss the affairs of the neighbourhood and of the government. Let honourable gentlemen break up their government-schools; for how, in the name of common sense, can they support these on the one hand, and patronise grog-shops on the other? If this system is continued, it will result in India as it does at home, in the governments being in constant perplexity about the repression and punishment of crime at enormous and increasing cost; because they indirectly encourage its birth-places. If you nourish the babe, you will have to contend with the giant. If you scatter the seeds, you will witness the growth, and taste the fruits. It is obviously inconsistent with the general policy, properly avowed by the Indian government, of seeking the improvement and welfare of the people, and also with the high and honourable principles of the English governors, judges, and magistrates in general. Why then sanction it?

These and other classes that might be named are in bad repute; but in reference to the masses of the people, judging from specimens with whom we had intercourse, I should venture to say that there are many among them, who yield a very cold and unwilling adherence to the external rites of idolatry. It seems, therefore, unfair to charge the worst atrocities of that system upon the whole population.

The English do not always remember that they have to do with an eastern nation, whose languages, literature, habits, modes of thought, and objects of interest are in important respects different from their own. In the East, there is little or no patriotism; their attachment is to family and tribe. The Hindoo cares not who has the government of the country, so long as he, his family, and his caste can dwell unoppressed in their own town or village. He has a profound veneration for all superiors, whether gods or men. He is haunted and governed by the shadows of the past;

and has dim apprehensions as to the future. He is fond of toys, shows, tales, and singing. He has abundance of credulity; but little faith: he will not trust his countrymen; but will generally confide in an Englishman, especially in a missionary.

The Hindoo of the upper provinces, or of some parts of the Deccan, is braver than the Hindoo of Bengal. The Mahommedans, all through the land, have the bearing of subdued conquerors. The Bengalee has great command of the muscles of his face, and wonderful power of endurance; but little courage to originate or sustain attack. When oppressed or threatened, his instinct is to defend himself by fraud or concealment. His attempts to injure others are of the same character; he defames, or institutes a false suit. These habits result partly from long-continued oppression.

Look at the country, in all its districts, in all its features, vast; swampy paddy-fields and thick forests stretch for hundreds of miles along the shore; plains of exuberant fertility, and of immense extent, are intersected at long intervals with noble hills, until you get up to the base of the towering, awful, unexplored ranges of the Himalaya, with their everlasting snows. Think of the climate; burning hot a great part of the year; for some months there are floods of rain; occasionally storms of astounding grandeur; the winds driving with resistless violence; the earthquake beneath; the heavens fire and thick clouds above. Think again of the history and productions of that land; from ancient times the wonder and envy of the world for its silks and its muslins, its spices and its ivory. Its political atmosphere has been like its natural one, full of great changes and tempests; it has been the scene of perpetual commotion, war, and bloodshed. And amidst all these changes, the Hindoo peasantry has continued almost unchanged, probably

for long years with little deterioration, and certainly no improvement. Christianity will do that which the sword of the conqueror has never achieved; it will better the condition of the peasantry; and with them we may take the artisans of the towns, who, although more demoralised, have in like manner retained their position. A people thus accustomed to bear together the pelting of great storms, and to come forth unhurt, linked hand in hand, and bound heart to heart, must have some good qualities after all. The grand desideratum is to associate them as Christian men in a new and nobler brotherhood; where, with a new sense of the individual dignity and responsibility of man, they may yield a hearty, stedfast, practical surrender to the Saviour's precept, "Love one another." I believe it is already regarded by the converts among them in a way which we, their teachers, have scarcely attained. What a glow of hallowed friendship pervades these little Christian villages! How kind they are to each other in sickness! How generous their hospitality! How deep their domestic affections! How touching the scene, when Nainsookh, on returning from a missionary-journey, met his mother, and they fell on each other's necks and wept tears of joy! Let us remember that they are children of the same fallen race as ourselves; born to a life of toil and sorrow; often wondering if those sorrows will ever end: betaking themselves to their rice as their chief comfort, because no teacher directs them to the living bread; the corruption of their heart unchecked; their life vain; their death gloomy; because they know not Him, who came to seek and to save the lost. Let us, with God's blessing, send forth among them more missionaries; and not cease, while our brethren declare to them the way of salvation, to pray, that the Holy Spirit will open their hearts as he did that of Lydia; that

they may attend unto the things spoken, and find peace and joy in believing.

After all, improvement in the mode of missionary operations, however important and desirable, is by no means our only, or chief want. We have plenty of material; but we need more workmen, more gear, and actual work, and more of that vital power from above, which alone can give increase. Let men of approved piety and experience offer themselves to go out.

What large numbers of our countrymen visit that burning clime, sustain its inconveniences, and brave its dangers in pursuit of wealth! How many officers and men belonging to the British armies take that long voyage, undergo the fatigue of tedious marches, and expose themselves to death "for their queen and country," and from the power of military discipline! And shall Christ's servants not be willing to go and work for Him? and surely those who cannot go themselves should feel it a privilege generously to help those who can.

Without any personal reference, I may be permitted to inquire whether there has not of late been an increase of speech-making and planning rather than of doing and giving; whether somehow or other we are not more disposed to talk about work, or tell others how they should do it, than keep steadily at it? Whether in India or England, persevering toil is essential to success. There is no mode of evangelical missionary labour, which God has not blessed. Road and field-preaching, chapel-preaching, teaching from house to house, distribution of bibles and tracts, boarding-schools, and day-schools; all have been useful. It is, at the same time, to be remembered, that the object of a society like ours is the introduction of the gospel in ways best fitted, with God's blessing, to secure its growth and permanence.

In reference to that object, my conclusions are:

That rapid transitory journeys through a considerable extent of country are not much fitted to promote it; that in some respects they do good, I most gladly admit.

That missionaries should as much as possible localise their efforts; staying for "many days," or a year or two at each spot, with the special aim of forming churches. When a church is formed, or the testimony rejected, let them go elsewhere.

In certain directions, among the villages, God is pleased to invite us onward by success.

Again, in the cities, in connexion with the churches and central missionary stations, good, general, and Christian schools are desirable. The arguments in their favour appear to me absolutely unanswerable. A large part of the adult population is inaccessible; where they may be reached, multitudes are governed by prejudices and worldly interest; some are spell-bound by mythological romances; some as obstinate in their self-righteousness as the Pharisees of old.

And in addition to all this, for English believers to preach the gospel of Christ to the millions of India personally, in all the cities and villages, in all the languages and dialects of that vast continent is, I conceive, an utter impracticability.

In our own England, all the pious clergymen and the ministers of evangelical denominations together, have failed in bringing the gospel to the homes and hearts of the masses of the people. I fear that if a convert from Hindoo idolatry visited this land, he would be sadly disappointed at finding so few truly changed in essential character, and walking closely with God, and such multitudes unconverted. How then can we expect by English missionaries, even if we could increase them twenty-fold, to reach and instruct the millions who bow down to the gods many and lords many

of India. These facts are not mentioned to discourage; but to help in guiding effort.

Schools are needed for a two-fold purpose, to prepare a native audience, and to train up a native ministry. We are to preach the gospel for the gathering in of God's elect, and for a witness to all nations; to preach it to every creature. That which God has commanded, cannot be really impracticable; but we may find it so, if we do not use both the revealed truth and the common sense which he has given us. I humbly insist that scriptural statements, common sense, and existing facts show us, that one chief object should be the training up, and preparation, in entire dependence on God's grace, of a native ministry, in order that India may be evangelised by her own children. The committee only administer funds entrusted to them by subscribers, and they must apply those funds primarily for the support of our beloved brethren, now engaged in the work. The subscriptions at present barely suffice for an object so indispensable. Friends, therefore, will see that unless they exert themselves to augment the supplies, the committee cannot extend their operations, however much they might deem it desirable, and in whatever way they might think it wise and proper.

When in Calcutta, amidst a mingled scene of idol-temples, Mahommedan musjids, and Christian churches, chapels, and schools, we retraced the past, and looked upon the natives with their dark dreamy eyes, as they poured like an incessant stream along the roads, we felt deeply the necessity for faith and prayer. There is, however, abundant reason for thankfulness and hope. Glory be to God! Let us take courage and press onward.

Ye Christian men and women of England, who, from your sea-girt island, look down on tribes, nations, and colonies, of which God has made your country, in some

respects, the guide and instructor, you behold not one among them all that has stronger claims upon you than India. Your steam-ships, incessantly traversing the main, return from her distant shores laden with wealth. Your countrymen there reign as kings. Throughout those extensive and varied regions, and over all their millions of inhabitants, they are the judges and the magistrates. Their wisdom is exercised in framing laws, which their justice and power are required to administer. In the great senate of your country, the freest and noblest deliberative assembly that exists on the earth, the concerns and interests of your coloured fellow-subjects in the "gorgeous East" are examined, considered, and decided. Your armies have carried the British banners from the shores of the great Indian Sea to the highest mountains in the world; and there they wave triumphantly amidst the forests, the rocks, and the snows, emblems of a power in some measure like the thunder and the storm, which clear the atmosphere of noxious exhalations, and induce peace and fertility around the dwellings of men. But, while our warriors and our legislators have their work to do, you, Christian friends, have yet higher and more pleasant duties devolving upon you. The deep dark spots, which deface the early periods of our country's connexion with India, do not touch your character; but may well stimulate your efforts. You are not called to wield the temporal sword, and to witness the terrible appearance of garments rolled in blood, and the field strewed with the dead and the dying. Yet triumphs, brighter and nobler than those of Plassey, Seringapatam, or Aliwal, or the hard-fought fields of Ferozepore and Sobraon, attend your peaceful labours.

Our predecessors in the missionary field were distinguished by extensive knowledge, calm and unflinching intrepidity, the purest benevolence, and high and consistent

character. Like one of old, they counted not their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

We trace backward a line of reformers, martyrs, apostles, prophets, who toiled and prayed for the conversion of their fellow-men from Satan's serfs to be the children of God. Some of whom, in the early period of the Christian church, brought glad tidings, from the eastern land where first they reached earth from heaven, to wild and distant Britain. Let us well imitate their noble example. The two tribes and a half, who had their resting-place assigned to them on the eastern side of the Jordan, passed over armed with their brethren, and helped them until they too had conquered their enemies, when all the chosen tribes could rejoice together in triumph and repose. This great country of India is only entered upon by the Lord's host; there is much land to be possessed; a great work to be done. Our brethren are in the field; are we to slumber? are we to be content with the portion given to ourselves? Home demands our efforts; let it have them. India demands them also. The servants of Christ are God's witnesses to a world that of right belongs to him, which God has given to our blessed Lord for his inheritance, and which shall surely be his possession. The mighty flood, "the hollow-sounding and mysterious main," spreads from shore to shore, filling the profoundest depths as easily as the merest shallows; its ten thousand waves roll and sparkle in the bright sunshine, pure, beautiful, and rejoicing as if instinct with life; so shall the knowledge of the Lord spread over the nations, a flood of glory, the atmosphere of a higher life, the diffuser and nourisher of law and liberty, of righteousness and peace. This expansion and depth, this might and influence will attend God's truth, when the holy Spirit shall again descend

as he did upon the early saints, and be a beam of light upon the heads, and a living power of wisdom and love in the hearts of God's people. You who now engage in this missionary work are the morning-stars of the day of glory, that ere long will break upon the world. Few of us, it is to be feared, live up to our privilege, or consider the greatness of the trust committed to us. How gentle ought we to be! how happy! how dead to this world! how ready to communicate of the heavenly knowledge! True it is, most true, that of ourselves we cannot force truth into a reluctant mind, or make a heart pure that delights in wickedness, or bring a proud, self-satisfied reasoner to take his place as a little child at the feet of Jesus; but we may bear a faithful testimony for our Lord; we may employ whatever talents he himself has given us in his own service; and show the nature of the gospel in the unaffected humility and benevolence with which it inspires us. Shall Hindoos travel thousands of miles to worship at the shrine of Juggernath, and devote thousands of pounds to erect temples for false gods; and we hesitate to consecrate our time and property, our hearts and lives in the service of Him who loved us and gave himself for us?

Our work in India is only in its commencement.

"The population of British India is computed at upwards of 130 millions. There are there about 400 missionaries; which gives one for every 325,000 people.

"There are many extensive and populous districts, and large cities and towns, which have no missionary at all.

"Much has been done; but infinitely more yet remains."*

There is at present no missionary field in the world,

* "Results of Missionary Labour in India": an admirable paper reprinted from the Calcutta Review.

nobler, more open, or more inviting than India. Sixty years of varied preparation: the valuable experience thus gained; the repose, security, and freedom enjoyed under the shadow of the British throne; the increasing number of pious Europeans; the success mercifully granted in some few places, so full of joyful promise; the general attention drawn to education; the high character of some of the periodicals, both for literature and moral and religious tone: these, and other circumstances, in connexion with the Divine promises, justify and encourage a bold and cheerful perseverance.

We record our gratitude to God for having, in past years, called to this work the gifted men at Serampore and Calcutta, who, with their associates, consecrated their lives and talents to the service of Jesus, and the extension of His kingdom. We gratefully cherish the memory of their piety and zeal; and we render to God praises, not less cordial, for having raised up and sent forth the beloved brethren, who now bear the heat and burden of the day. Our affections are with them, our high respect, our warm and cordial sympathies.

"Thy name be hallowed; thy kingdom come; thy will be done on earth as it is in heaven. Thine is the kingdom, and the power, and the glory. Amen."

APPENDIX.

REMARKS ON THE STATE OF THE LAW IN CEYLON AND INDIA WITH RESPECT TO IDOLATRY AND MAHOMMEDANISM.

It seems desirable to throw a few statements and suggestions on this subject into the form of an appendix.

In Ceylon, I was informed that some of the Budhist temples are supported in part by the revenue of lands given to them by former governments; and that some of their tenants hold portions of the land at a low rent, under an obligation to do certain things connected with idolatry.

The priests and tenants in this case retain property on a condition, which any government, not itself idolatrous, must admit to be wrong; and property is made subservient to purposes injurious to the welfare of the people.

Dr. Sutton in his work on Orissa, published in 1850, gives a lengthened statement respecting the great temple of Juggernath at Pooree, the pilgrim-tax, and the grant made by our government. "The temple," he says, "was ever regarded by our predecessors in the government, whether native Oriya sovereigns, the Mahrattas, or the Mussulmans, as a source of revenue. The government took the proceeds of the pilgrims' fees and donations, and paid the expences thereout." The English rulers at first adopted the same plan. Great indignation was felt at home at such connexion with idolatry; and the Court of Directors gave orders that it should cease. Lord Auckland, "unfortunately

for his own credit, and for the best interests of the country,"* in opposition too, to the advice of his council, not only restored the estates of the temple to the priests, and abolished the pilgrim-tax payable to government, by which more pilgrims are induced to frequent the place, but granted to the priests a sum of 36,000 rupees a-year, to be paid to them regularly out of the Company's treasury. Whether any modification has been made of this arrangement since, I know not. I believe that, substantially at all events, it is still permitted to remain.

A petition on the general subject to the two houses of parliament has lately been adopted by the Calcutta Missionary Conference, in which they state that more than £160,000 are annually paid by the government of India, for the support of temples and mosques, of Brahmins and moulvies. Some part of this large sum may, or may not be paid for lands formerly belonging to the temples, and taken possession of by government. The facts of the whole case ought to be made known.

They further state, that when the governor-general and other high officers of state in travelling have approached certain native shrines, offerings have been presented; that oaths on the Koran, and oaths in the names of Hindoo deities continue to be administered in courts established by Her Majesty's charters in India; that the petitioners had heard that in 1847 the acting resident at Nagpore, Captain Ramsay, compelled the missionaries to give up to the Rajah a young convert who had applied to them for baptism.

The petitioners allege that they had reason to believe that by a despatch to the governor-general in 1847, the Court of Directors prohibited the public servants from

* See "Friend of India," June 25th, 1846, where the subject is reviewed.

taking part in missionary undertakings; and also, that by regulation 19, of 1810, in Bengal, and regulation 7, of 1817, in the presidency of Madras, endowments for the support of the Hindoo and Mahommedan religion are recognised as "pious and beneficial"; the care of them is vested in the boards of revenue as "an important duty of government"; and questions connected with them have hitherto been placed, not under the jurisdiction of the ordinary civil courts, but under the officers of those boards.

The petitioners quote a statement from Sir H. Maddock, made in 1844, that the temple of Juggernath was only one of innumerable Hindoo temples receiving endowments from the government of India.

The petitioners, after other statements, therefore pray that a searching investigation might be made into their allegations; that a complete, distinct, and detailed statement might be returned of all grants paid directly or indirectly for the support of Mahommedanism or Hindooism; and that endowments for that purpose should, like all other trusts, be placed under the jurisdiction of the civil courts. I beg to refer my readers to the petition.

It appears to me expedient that the British government should be petitioned to grant what the missionaries thus ask for.

With respect to tenants holding under priests, it is highly probable that there are tenants in India as well as Ceylon, who hold their land on condition of doing service in an idol's temple. I submit that any government, not idolatrous, should permit the tenants, if they desire it, to have such idolatrous services commuted for an additional and proportionate rent. I think we should petition to have this granted also.

As to Mahommedanism:

It may be said that it is not idolatry; but neither is it

Christianity. The Koran commands war to be carried on against the enemies of the Mahommedan faith. Chap. xvii. It permits polygamy and slavery. It forbids friendship with unbelievers; Christians are regarded as such. A government, not Mahommedan, yet desirous of doing full justice to the Mussulmans, could never wish to see their law and customs continued in opposition to their own wishes. Many Mahommedans have become Christians in India. Mahommedan law and Mahommedan religion are inseparable. We ask for no interference, except they themselves should wish for it; but we submit, that when any of them desire to become Christians, they should be protected by the government; for no good government, wishing to advance the freedom, the moral character, and the true happiness of its people, can consistently support or countenance Mahommedanism.

In regard to idolatry:

If any priests should perceive the falsehood and folly of idolatry, and wish to be free from it, it may be said, that they may give up their office and their emoluments together. It might not, however, be just in all cases to allow them to do so without compensation. Sound political wisdom seems to me to dictate a rule, that property should at the desire of the parties interested, not otherwise, be freed from any trust in favour of idolatry or Mahommedanism.

A difficult question, we are aware, arises here; who are the parties interested? The founders, or their heirs may have some right or benefit; then there are the priests and officials belonging to the temple, who take the lion's part; the inhabitants of the village or district may also, in some cases, be considered as having an interest or customary right. I do not see that we can go further. The government may have rights in the property; but they need not be affected. Now I feel strongly that the government is

bound to declare, that if all parties who can show that they have a beneficial interest, concur in wishing the idolatrous use to be abolished, and the property to be applied for some other public use, such change ought to be declared lawful.

Idolatry is a broad, palpable sin against God; indefensible on the principles of natural religion; inexcusable even in the heathen: "For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

By the Divine law, the Israelites were bound to put a man or woman to death who secretly enticed them to idolatry, even if it should be a brother, or a son, or a daughter, or a wife. Deut. xiii.

The temporal penalty attached to this law was part of an economy which has passed away; but the law itself has a moral character, an intrinsic force; and its spirit is universal and everlasting.

If a legislator, whether supreme or subordinate, sanction or continue a law or custom which requires a man to worship idols, in order that he may retain property, it looks very much like enticing him to serve "other gods."

Would the government, or any one of good moral habits call an endowment to support a gambling-house "pious and beneficial"? Are not some of the Hindoo temples equally bad? It may be objected, that government ought not to be called upon to decide whether a religion be true or false, beneficial or injurious. Why then are heathen priests honoured and endowed in the continued worship of idols? We do not ask them to investigate the nature of heathenism; but in case it should be brought under their notice as an existing fact, by men who once supported it, but who feel it to be wrong, we submit, that justice and policy require

them to protect these men in its abandonment. If they are fit for other employment, let them be employed; if they are old and feeble, let them be supported from the endowment. Endowments for religious or charitable purposes, subject to proper oversight and control, may be very useful; but there must be an existing authority to decide how far the private laws, as well as the public laws of one generation shall control subsequent generations. The legislature of a country, if they think the objects of an endowment injurious to a community, may properly direct it to be applied to other objects as near thereto as possible.

Let men be left free to embrace any religion they think right; but if they connect religious, philosophical, or professsional opinions with property, they thereby bring themselves inevitably under the notice of the government.

In case a man by will has left property to a college on condition of its teaching that the earth is the centre of the universe, surely the legislature may grant permission to the college to teach astronomy in the way it deems most correct. It is at least equally absurd for a person to give property in support of the doctrine that an image of stone is, or contains a god; and it seems to me that the legislature ought to allow and authorise the donees to teach religion in the way they think most truthful. It may be supposed that I am putting an extreme case; but I feel deeply persuaded that before long these questions will force themselves upon public attention. All laws, all interests, all rights and privileges, which directly or indirectly support idolatry ought to be regulated so as to save persons who conscientiously renounce it from incurring temporal loss or degradation. Let idolaters be treated with respect, justice, and kindness; no interference is asked or wished for with their property, or rights, or religious preferences; but the attachment of hundreds of them to idolatry is shaken; and

our desire is, if possible, to open the way for their acting out their sincere convictions of duty to God. Endowments in India are generally for the support of priests and devotees, and do not contemplate the benefit of the public; a term indeed, scarcely known among the Hindoos. The idolatrous people really get little or no benefit from them.

If the priests embraced Christianity, no doubt many of the people would profess it also. A few might refuse; but Hindoos have no social worship, no moral instruction, and idolatrous temples being very numerous, would be transferred to other uses by degrees, and only in proportion as Christianity spread among the people. A public road may go in a wide circle, and the legislature may order a straight one to be made instead; some few individuals may be injured by the disuse of the old road; but thousands of the public will be benefitted by the new one.

It is at all events desirable that the declared intention of the government, and the wish of the British people should be carried out in the complete severance of government, and all its officers and agents, from the worship of the Hindoos or Mahommedans.

I submit to the consideration of my readers whether we might not also request an enactment by the imperial legislature, that all endowments given in trust to support idolatrous or Mahommedan worship may, with the consent, and on the application of the parties interested therein, be applied for such religious, educational, or other useful and public purposes as those parties shall request and direct. Points of detail it is not now necessary to go into.

Some persons may think that we should wait until Christianity has spread more widely, or until the Hindoos themselves take up the subject. Others may be of opinion that such an enactment might be misunderstood; and would cause alarm. I believe that multitudes of natives

are kept back from a fair investigation of the claims of Christianity by the notion that their whole temporal welfare is dependent on idolatry; and that a declaration, such as before suggested, would be felt by them as a precious boon, a grant of mental freedom. No doubt it should be very clearly and fully explained, that it is intended exclusively for their own benefit; and that it will have no force or operation whatever without their own consent.

[J. Luntley and Co., Printers, New Broad Street Court, London.

ERRATUM.

Page 34, line 11, for "four" miles, read "thirty."